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The
CHRISTIAN CENTURY

Published Weekly

Appraising Amsterdam
An Editorial

What Yale Teaches About Alcohol
By T. N. Tiemeyer

How Much Truth in Henry George?
By Will Lissner

Dare Church Youth Face Reality?
By Clyde M. Allison

Business in Search of a Soul
An Editorial

15 Cents a Copy • September 29, 1948 • Six Dollars a Year

In This Issue

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Next Week

Most of the Oct. 6 issue will be devoted to a report on the Amsterdam Assembly of the World Council of Churches, together with the full text of the principal documents passed by the Assembly. We believe that this issue will be in demand for months to come. If you want extra copies, wire or airmail *immediately*.

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September 29, 1948

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Calendar of Coming Events

Sept. 25-30. Disciples of Christ International Convention, San Francisco.
Oct. 3. Chicago Sunday Evening Club; Daniel A. Poling, speaker.
Oct. 3. World Communion Sunday.
Oct. 3-17. Centennial Observance, First Methodist Church, Portland, Ore.
Oct. 4, 11, 18, 25; Nov. 1, 6. Chicagoland School of Religion.
Oct. 5-7. Universalist Church of America Conference on "The Faith of Universalism," Pocono Pines, Pa.
Oct. 6-14. United Lutheran Church 16th Biennial Convention, Philadelphia.
Oct. 7-14. American Lutheran Church 10th Biennial Convention, Fremont, Ohio.
Oct. 11-15. Conferences on Church Architecture in Cooperation with State and City Councils of Churches: First Congregational Church, Berkeley, Calif. (11); First Methodist Church, Sacramento, Calif. (12); Fresno, Calif. (13); First Congregational Church, Los Angeles (15).
Oct. 13-15. National Sunday School Association Third Annual Convention, Denver.
Oct. 15-17. Conference on the Church and Economic Life, Hamline University, St. Paul, Minn.
Oct. 17. Chicago Sunday Evening Club; John A. Mackay, speaker.
Oct. 17. Laymen's Sunday (sponsored by Laymen's Movement for a Christian World).
Oct. 21-22. American Mission to Lepers National Convention, Moody Memorial Church, Chicago.
Oct. 21-23. Christian Business Men's Committee International 11th Annual Convention, Washington, D. C.
Oct. 24. United Nations Day.
Oct. 24-31. National Conference of Christians and Jews Sixth Annual Religious Book Week.
Oct. 31. Reformation Sunday.
Nov. 2-4. Northern California-Western Nevada Council of Churches First Convocation for Ministers and Laymen, Oakland.
Nov. 5. World Community Day.
Nov. 5-7. Philadelphia General Meeting of the Religious Society of Friends.
Nov. 7-13. Religious Education Week.
Nov. 9-11. Fifth Annual National Convocation on the Church in Town and Country, San Jose, Calif.
Nov. 15-18. United Council of Church Women Fourth National Biennial Assembly, Milwaukee, Wis.
Nov. 19-21. United Stewardship Council Annual Meeting, Kansas City.
Nov. 25. Thanksgiving.
Nov. 25-Dec. 25. American Bible Society Fifth Annual Worldwide Bible Reading; Theme: "The Book of All Nations."
Nov. 28. First Sunday in Advent.
Nov. 30.-Dec. 1. American Bible Society Advisory Council, Bible House, New York City.
Dec. 1-2. Church Pensions Conference, New York City.
Dec. 2-4. Seventh Annual Rural Life Conference of the Historic Peace Churches, Goshen College, Goshen, Ind.
Dec. 12. Universal Bible Sunday.
Dec. 27-Jan. 1. United Student Christian Council First Ecumenical Student Conference, Lawrence, Kan.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

Bernadotte's Assassination Stuns the World

HORROR, vainly seeking some way to express itself in adequate action, swept the world in the wake of the assassination of Count Folke Bernadotte in Jerusalem. That a man of such purity of character and nobility of motive, while engaged in so selfless a mission of peace, should have been murdered as was the U.N. mediator, stunned the mind. As hideously as any event of the past decade it showed the depravity of which contemporary man is capable. It showed, likewise, how easily the best efforts of men of good will to serve peace and human welfare can be smashed by the cult of violence which so many today serve with a blind fanaticism. The Israeli government has of course repudiated the assassination, attributing it to "gangster elements" and vowing to trace and punish the criminals. But the Israeli government cannot so easily evade responsibility. It was the stream of propaganda from Tel Aviv, defaming Count Bernadotte as a British tool and claiming that Israel had evidence he was serving the Arabs while hypocritically posing as a neutral conciliator, that egged on the assassins. Palestine has seen too much terror. The grand mufti used it to cow his Arab opponents. The Zionists used it to drive out the British. Now it has been used against a world body seeking peace. Complete anarchy is very near.

Hyderabad's Surrender Ends Indian Peril

INDIA'S masses will rejoice that the nizam of Hyderabad surrendered so quickly to the invading forces of the Dominion of India. Whether this speedy collapse of Hyderabad's resistance was a fortunate thing for the Indian government remains to be seen. The common people certainly gained from the bloodless conquest, for if fighting had become heavy and had continued long Moslem indignation in Pakistan might have brought on a general war, while almost certainly the bloody communal riots in the north would have broken out again. On the other hand, having won so much so easily, Nehru and Patel may be tempted to depart farther from the teachings of Gandhi and to commit their country without reservations to traditional power politics as a means of attaining its ambitions. Granting that the nizam followed a bull-headed course which was enough to exhaust most men's patience, it is still inconceivable that Gandhi, with his reliance on soul-force, would have approved the strong-arm measures to which Nehru and Patel resorted. Of course Patel—the real power in the New Delhi government—never pretended to accept Gandhi's non-violence even when the mahatma was alive. Nehru also had his reservations, but Gandhi's success as a pacifist revolutionary made him willing to adhere to the *satyagraha* policy in the days when his great leader was at hand. Those who know Nehru have been aware, however, that his ungovernable temper might at any time betray him into violence. Patel's ruthlessness and Nehru's rage may explain why India chose to settle the Hyderabad question by an invasion. The policy of resort to force worked this time, for the nizam had virtually no army or popular support. Having tried it once, with such swift success, the Nehru-Patel government may play with the idea of trying it again—in Kashmir, for instance. It may not always work. We will go further and predict that it will not always work. When it doesn't, it will be the Indian masses who will pay for this betrayal of Gandhi's principles and memory.

Scientists Don't Enjoy Being Smeared

NO OUTSIDER can be sure who's telling the truth about the alleged refusal of scientists to go on working for the government or to take government jobs. President Truman says it is so, and quotes a telegram from President Compton of M.I.T. and seven other top scientists who state that scientists "very understandably are reluctant to work where they are subject to the pos-

sibility of smears that may ruin them professionally for life." David E. Lilienthal puts it even more strongly. The chairman of the atomic commission is not so much concerned about scientists' leaving that government project as by the refusal of other scientists to enter it. Various organizations of scientists working on nuclear physics support the charges. But Congressman McDowell of the House un-American activities committee retorts that the charges are not true and cannot be true because those making them cannot name a single scientist who has left government service on account of, to quote a Lilienthal phrase, "the possibility of public pillory, so often unjustified and beyond immediate redress." As between the President and the scientists on one side and the House red-hunting committee on the other, we have no way of knowing who's right. We do know, however, that we would not enjoy being smeared in the press just to gain headlines for a congressional committee. Presumably scientists don't either. Canada and England have had to deal with the same problem the House committee is tackling. Both have acted with vigor and success, but without casting public suspicion on innocent men. If we were a scientist and remembered what happened to Dr. E. U. Condon and other men of integrity and great attainments, nothing would induce us to go to work for the government until the United States develops a method for safeguarding itself from disloyalty as regardful of civil rights and as humanly decent as the methods used in Britain and Canada.

Church Unrest Behind Iron Curtain

PARTISANS of Communist policy in Europe like to point to the status of churches on the other side of the iron curtain as proof that freedom reigns there. Despite Communism's rejection of religious dogma, they claim, Communist policy does not interfere with the churches. There is, in fact, the same separation of church and state for which Protestantism contends in the United States. Cries of persecution simply mean that some churches which have enjoyed special privileges are now being forced to accept the same sort of equality and religious freedom known in this country, and to desist from direct intervention in politics. However, there are too many indications of unrest in church circles behind the iron curtain to make it possible to believe that all is well there. Last week, for instance, the exarch of the Bulgarian Orthodox Church resigned, and the Hungarian government finally admitted that it had arrested Bishop Lajos Ordass, primate of the Lutheran Church in that country, together with the two most prominent lay Lutheran leaders. The resignation of the Bulgarian exarch was officially charged to the ravages of old age; it could hardly be attributed to any open resistance to Communist policies, since the prelate had gone all out to laud Russia, the Cominform, the new Communist-inspired Bulgarian constitution and Dimitrov, the Communist boss of Bulgaria. The arrests in Hungary charged that Bishop Ordass and his lay companions had engaged in black market transactions with $500,000 they received from America. Lutheran officials in this country call this a lie out of whole cloth, since Bishop Ordass never received any such sum, and all money sent from this country has been forwarded through the National Bank of Hungary. Newspaper reports from Budapest state that no one in Hungary believes the financial charges. But the Lutherans in Hungary have refused to go along with the Reformed Church in approving the nationalization of all schools. Arresting the primate is the government's retaliation. Bishop Ordass, by the way, was one of the delegates who never reached Amsterdam. He was elected a member of the Central Committee of the World Council of Churches, but his chances of attending the meetings of that body do not look promising.

Persecution of Protestants In Spain Spreading

JOHN SUTHERLAND BONNELL did not tell anything about the religious situation in Spain after he left there that had not been known to readers of the church press for a long time. But when the minister of a great church on New York's Fifth avenue reports the sort of outrages Dr. Bonnell did on reaching London, it suddenly becomes news for a lot of papers. Hundreds of thousands of newspaper readers in this country now know, on the evidence of this respected New York pastor, of the persecution which Protestants in Spain have been undergoing, and of the way in which mobs have been encouraged to wreck Protestant chapels there. They may also have reflected on what lay behind Dr. Bonnell's statement that "as a Protestant clergyman I would prefer today to be preaching in Prague behind the iron curtain than in any city in Spain." The one thing of importance which Dr. Bonnell added to the knowledge in American church circles of what is going on in Spain was his testimony that Protestants are now being arrested and heavily fined for gathering in small groups in private homes for prayer and Bible study. It has been contended that, in countries where Roman Catholic dominance makes it possible to deny Protestants the right of public worship, such private devotional meetings would be allowed. Spain is proving otherwise. Such a development mocks the efforts of liberal Catholics in England and the United States to present their church as a believer in or defender of religious liberty.

Virginia Rejects Religious Freedom Appeals

VIRGINIA'S supreme court of appeals has refused to reverse lower court rulings on two cases involving pleas of religious freedom. The first was another Jehovah's Witnesses case. A minister of that indefatigable sect tried to distribute literature in a Richmond apartment house. All went well while he stayed on the ground floor, but when he insisted on mounting the stairs and going from door to door on the upper floors he was arrested as a trespasser. The apartment house management

declared that it had a ruling against allowing anyone to go to the upper floors of the building except on invitation from a tenant. The Virginia court upheld the reasonableness of the rule and the trespassing verdict of the lower courts. Its refusal to agree that there had been an invasion of the religious liberty of the tract-distributor seems, from what we now know of the case, justified. In the second case, however, the court upheld fines imposed on three farm families who, for religious reasons, elected to keep their children at home and to educate them in classes where, in addition to instruction in the usual school subjects, there were three periods a day of Bible reading and study. No religious scruples, the Virginia judges held, could justify failure to comply with "reasonable civil requirements imposed by the state"—i.e., attendance at public schools. In this case the Virginia court seems to be trying to ignore the ruling of the federal Supreme Court in the Oregon parochial school case, for what the farm families were doing was, in essence, to maintain a parochial school of their own. There was no evidence that the instruction given the children did not reach required standards or that the farmers refused to pay their regular school taxes. A genuine issue of religious freedom, involving the right of parents to control the education of their children, seems to have been involved in this case. It should be carried to the federal Supreme Court.

A.A.A.S. Celebrates Centenary

IT IS SAFE to say that the centenary celebration of the American Association for the Advancement of Science, which has just been held in Washington, took place in a far different atmosphere than would have been in evidence had the scientists got together about forty years earlier and so been able to celebrate in, say, 1908. Instead of rejoicing at the triumphs of science and its ability to lead man ever onward and upward to a nobler destiny, the Washington meeting was pitched in a low key. There were more warnings than jubilations. Over the proceedings hovered two misgivings, almost unmentioned but inescapable—the issue of the scientists' social responsibility, now highlighted by their production of atomic destruction, and the issue of the limitations of science when it tries to solve the deepest and most desperate problems of man. This pervasive mood of misgiving probably reached its most open expression in the reappearance of the ghost of Malthus. One scientist after another took the floor to declare the world incapable of supporting its population if the present rate of increase continues, no matter what miracles the chemists may perform. Overpopulation and dwindling natural resources were said to present "even less likelihood of a solution friendly to man than the control of the atomic bomb." If the Washington "celebration" furnishes an accurate means of judging, the chemists, the agronomists, the biologists and the sociologists have now joined with their physicist brethren in proclaiming what Chancellor Hutchins has called "the good news of damnation." Consider all this along with the outcry against the situation in which the scientist finds himself when he goes to work for the government (see editorial paragraph on page 995), and it can be understood why the A.A.A.S. displayed to the national capital the most lugubrious lot of celebrants it has entertained since Roosevelt and Truman returned to proclaim the "triumphs" won from Stalin at Yalta and Potsdam.

Time to Plan Children's Christmas Festival

ONE of the purest expressions of Christian good will to come out of the war's aftermath has been the Children's Christmas Festival sponsored by Church World Service. Beginning on a modest scale three years ago, this offering of gifts from the children of America to the children of the devastated lands has grown until this year it will reach fourteen countries and hundreds of thousands of children. The plan for the festival is very simple, as are most plans that really work. Groups of children in American church schools, day schools or boys' and girls' clubs prepare gifts. Each gift, after being wrapped in appropriate holiday fashion, is tagged with the name and address of the donor, the sex and approximate age of the intended recipient and, if desired, the country to which the gift is to be sent. Gathered by local committees, these gifts are then forwarded to Church World Service, 214 East 21st St., New York 10. Ten cents is also sent for each pound of parcel weight to defray shipping charges. The gifts must reach New York by November 1, and they will be distributed simultaneously on December 15 by churches in the war-torn countries. It is time to start making plans in local communities for participation in the World Children's Christmas Festival this year. No American child should be deprived of his privilege of sharing in such an enterprise.

Ground Broken for U.N. Buildings

THE ONLY legislative accomplishment of the recent special session of Congress began to take tangible form in New York the other day when the ground was broken for the permanent headquarters of the United Nations. On sixteen acres which have been cleared beside the East river, a skyscraper capital is to arise from which the operations of the world body will be directed. It is gratifying to America's sense of self-importance to have the permanent home of the U.N. here. But does the $65 million that has been borrowed to put up these offices represent a wise expenditure of U.N. funds? And will the permanent location in New York—or anywhere in this country—in the long run prove a good thing for the U.N.? We have our doubts on both counts. With funds for the world body so hard to raise, there does not seem to be much sense in building this new capital while the magnificent and vast headquarters built for the League of Nations stands virtually deserted in Geneva. Moreover, America is psychologically an unfortunate location for U.N. operations. Our press is too insistent on handling news in terms of threatening crises, our pres-

sure groups are too many and too well versed in the art of pursuing partisan ends. Most of all, with the U.N. dividing into two power blocs, it will make it unnecessarily difficult for the world body to enlist the active cooperation of one of those blocs so long as its home is in the metropolis of the other. Even at this late date, we believe, the U.N. would be wise if it moved to Geneva. New York will never have any trouble disposing of new skyscrapers.

Business in Search of a Soul

FROM THE USUAL grist of mimeographed press releases in the morning mail, one reached out to place a detaining hand on the editorial haste. Press releases sweep over editorial offices in such an endless flood that it is hard to understand how the post office department manages to maintain a deficit. Most of them make a swift passage from the incoming mail basket to an editor's desk, to a wasebasket, to a janitor's burlap bag, to a wastepaper truck, and so back again to a paper mill. This particular release, however, did not take that familiar, precipitate journey. Instead, it was laid aside, to be read with care, to be thought about now and again, during those cherished moments of reflection which occur even in an editorial office always under the spur of a weekly deadline. Some of those reflections may be worth putting into print.

A certain American corporation, said this release, was announcing its annual college scholarship contest. High-ranking students in every high school in the continental United States, Hawaii, Alaska and Puerto Rico were being offered a chance to compete for scholarships which would include 119 providing tuition, fees, travel and a monthly allowance for four years at any college chosen by the fortunate winners, as well as 600 awards of lesser size. The competition had been so arranged that colored students would be sure to win their full share of the scholarships, even though in some communities high school facilities for colored youngsters are not equal to those for whites. More than 500 young Americans, winners in earlier contests, the press release stated, are now studying in 175 colleges. All high school principals have been told how their most promising students can become eligible for the forthcoming awards.

What sort of corporation would promote an educational enterprise of this sort? Pepsi-Cola! A soft drink concern! A company that caught the public ear with a radio jingle, insisting on the superior potable virtues of its "twelve-ounce bottle, that's a lot" for a "nickel, nickel, nickel," and so had seen its product capture a national market almost overnight. (The jingle, we understand, is now shelved by the inflationary spiral.) Successful soft drinks make large profits. So here is this one plowing some of those profits back into providing a college education for boys and girls who otherwise would never have such an opportunity.

Nor, we discovered, is this all. Along with its scholarship contest, this same soft drink corporation fosters an annual competition and exhibit for American artists, offering some of the most generous awards in the art world, and requiring only that the company be allowed to purchase any of the paintings it may desire—at the artist's own price—for reproduction on its calendars. There's a story about that art exhibit that would be worth telling in detail if space permitted. Suffice it to say that this corporation, in an effort to change its annual calendars from the usual commercial product into something that might lift the national level of cultural appreciation, has been led step by step until it finds itself sponsoring a competition which now draws more than 5,000 paintings each year and culminates in a lavish distribution of prizes, fellowships for promising young artists and medals of honor.

It is not many years, as readers can testify, since the Pepsi-Cola "nickel, nickel, nickel" song started that soft drink corporation on the way to fortune. Yet in this brief time this commercial enterprise, acknowledging an obligation to use at least some of its income for the betterment of the public which has made success possible, comes to a state of social concern where it is sending hundreds of ambitious youngsters to college and displaying hundreds of canvases by aspiring American artists on the walls of our leading art galleries. It declares its purpose is to open wider the doors of opportunity for the young, and for the country at large to lift the level of public taste. There will be some debate as to how far it is succeeding in the latter aim, for the Pepsi-Cola art awards have gone increasingly to aggressively modernistic paintings, and there will always be debate about the value of any work of art which defies tradition. Concerning the corporation's intention, however, there can be no question. It is attempting to do two pieces of genuine public service, wholly unconnected with the distribution of its "twelve-ounce bottles."

In thus picking out these competitions sponsored by the Pepsi-Cola company, we are not interested in giving that corporation a free advertisement. (But we are not averse to doing so.) Neither do we mean to slight the enterprises by which many other corporations are seeking to benefit the community as a return for their success. Most of these projects are local. They offer scholarships for workers or for the children of workers in the local plant. They offer expanded recreational or cultural facilities for the community in which the plant stands. The Pepsi-Cola competitions are notable in that they are on a national scale and are under the control and direction of boards of educators and artists who have no connection with the sponsoring business.

Of course, it can and will be charged that all such enterprises are simply an attempt by business to secure cheap advertising or to establish a paternalistic control over the workers instead of granting the bargaining rights, the wage scales and the working conditions which social justice would require. There may be a little of this motive involved; motives are elusive and tricky things, as every self-examining person knows. But we are convinced that the dominant motives which increasingly push business concerns in the direction so strikingly illustrated by the Pepsi-Cola people are of a different sort. Enterprises of this nature result from a genuine

sense of obligation to the community which has made commercial success possible. When local in scope, they usually indicate a desire for relations with labor other than an armed truce. Above all else, they are an attempt to disprove the accusation that the sponsoring concern is a "soulless corporation."

It is this desire to show that business is not soulless, that it has interests and intentions transcending its balance sheets, which offers one of the most important and hopeful developments in today's America. Not all business gives evidence of such a desire. But enough does to have great meaning and promise. And the proportion that does is increasing. Do the churches sufficiently recognize the extent of this development? Or the response to their teachings which lies behind it? For years the directors of business enterprises have sat in church pews listening to the pulpit insist that all life should be sacramentally lived, that the man who goes into business should do so with as deep a consecration to the service of his fellows and his Maker as the man who goes into the ministry or into missionary labors. Preaching of that sort is so common that it is in danger of becoming stereotyped.

Nevertheless, this is one pulpit theme which has registered! Gradually, but in numbers growing from year to year, a larger proportion of the business community than some ministers realize has reached the point of wanting to make the conduct of business an expression of social concern and responsibility. The desire to express this in action takes many forms, some of them very fumbling. Here a New England firm hires a clergyman and gives him a blanket assignment to do what he can to resolve community tensions of any sort, including the tensions within industry. Here are profit-sharing schemes. Here are labor-management plant councils. Too often the urge to prove that the corporation is not soulless doesn't get much farther than cleaning up the washrooms, or forming a glee club in which the vice-president in charge of personnel relations, the head bookkeeper and the machinist mingle their voices in the annual Christmas concert. But the spirit that produces these stirrings, however feeble, is what counts, for the spirit is right. The desire to demonstrate that business has a soul, a community concern, is what needs to be seized on and encouraged. The smoking flax should neither be quenched nor ignored.

That is why the churches need to be on their guard lest they become too deeply involved in largely academic debate over the nature of the ultimate social order. Few business men of the kind we are now talking about will contend that the present social order is final or is not in need of vast improvement. Few church leaders will contend that they know exactly what the nature of the final, perfect, Christian social order will be, or that it can be brought into being except by gradual and cooperative processes. Both business men and church leaders will agree that there is much which can be done within the present order to make its abuses less flagrant and its services to the common welfare more constant and far-reaching. Within this area of agreement, and by encouraging every expression by business of concern for the social good, the church can find many ways of rendering a constructive service to great numbers of its lay members who desire with all their hearts to serve God as truly in their plants and offices and shops as they do in their pews.

Appraising Amsterdam

NEXT WEEK'S issue of The Christian Century will contain a running account of the Amsterdam Conference together with the full texts of the formal documents received by the plenary body and commended to the churches for study and consideration. With this material before them, our readers will be able to make their own appraisal of this historic event. Meanwhile it seems desirable to offer some suggestion of a criterion by which any evaluation of the event should be guided.

Two things must be kept distinct in any fair appraisal of the Amsterdam conference. One is the thing that was done there; the other is the things that were said there. The things that were said are of great importance, but they are of secondary importance as compared with the thing done. It was made emphatically clear that even the reports of the four sections were only "received" by the plenary body and "commended to the churches for study and consideration." No creed was adopted at Amsterdam, and no commitments were made in the fields of theology or evangelism or economics or international order, which commit any church or any Christian. The things said represented only the speaker who said them or, in the case of the formal documents, a consensus of judgment; and where no consensus could be achieved the disagreements were frankly set forth.

The whole body of pronouncements is thus open to critical examination by any church or any Christian. There will be differences of opinion on this point or on that, and these differences should not be repressed. But it will be a misfortune if those who were at Amsterdam return home so preoccupied with and perhaps irritated by these differences about the things said that they allow their appraisal of the conference to be determined by them rather than by their appreciation of the massive significance of the thing done.

I

The thing done at Amsterdam was the thing the churches sent their delegates there to do, namely, to bring into existence a new entity in Christendom, to be called the World Council of Churches. The 151 churches (denominations) represented there had previously accepted as the basis of their participation the single creedal formula of "Jesus Christ as God and Savior." On this rock it was believed that the separated churches of non-Roman Christendom could erect a structure which would not only symbolize their common faith, but provide for cooperative action to meet the crying needs of our disordered world. To do this thing the churches sent 351 delegates and an equal number of participating alternates to Amsterdam. They did

what they were sent to do, and left behind them an achievement which in itself is monumental and whose potentialities for the Kingdom of God are beyond the wisdom of man to measure or discern. In doing this they believed that they were led by the Spirit of God whose guidance was sought with instant prayer and supplication at every step of the way.

Nothing must be allowed to eclipse this achievement, or to confuse the mind of the churches or the public mind as to its unique significance. The World Council of Churches is a new emergent in Christian history. Not since the Protestant Reformation has an event of such importance to the Christian faith occurred. Its importance can be appraised from many angles. But its deepest significance lies in the fact that it marks a reversal of the direction in which the current of non-Roman Christianity has been flowing ever since the Reformation. For four centuries the trend in Protestantism has been marked by the multiplication of sectarian divisions. No longer ago than two generations these divisions were accepted and even gloried in as a Protestant virtue. They afforded a special kind of church for every national tradition, every belief, every kind of liturgy, every social affinity, and even every taste. That there could be any wrong in thus dividing the church of Christ was hardly perceived.

II

The first gleam of insight came when the churches began to sense the great economic waste involved in maintaining these divisions. The second came when the missionaries overseas returned home to point out the absurdity of exporting denominationalism to non-Christian lands and to plead for permission to present only an ecumenical Christianity. The third insight came when the Christian conscience was confronted with its responsibility for the character of the social order. Undertaking to do something about it, the divided churches were made to realize their impotence before the massive blocs of secular power which they were unable to penetrate. But all these "practical" considerations, though their combined influence produced definite results in federations and other forms of association and appreciably dulled the edges of sectarian pride and self-sufficiency, did not get to the root of sectarianism.

It remained for Amsterdam to speak with prophetic clarity to the conscience of a divided Christendom and to call its divisions by their right name. Here from the ends of the earth was assembled the widest and most responsible representation of Christian leadership known in history, and with one voice, in every session, from beginning to end, our divisions were branded as *sin*. No hint or whisper of dissent was heard. One spirit permeated the whole body—it was a spirit of contrition and penitence for the sin that lay at the root of our "unhappy divisions."

This, of course, was not the first time that our divisions were branded as sin. Prophets have arisen from time to time in the past who have called upon the church to look not only at the "practical" handicaps which denominationalism lays upon the cause of Christ, but to see the sinfulness inherent in these divisions. Also there has been a cumulative trend in the ecumenical movement itself in this direction. But at Amsterdam this movement of the Christian conscience became collectively articulate and voiced itself in a solemn and oft-repeated call to penitence and a clear recognition that only a corporately united church is competent to possess for itself and to manifest to the world the riches of the Christian faith.

All this, however, does not mean that the World Council conceives of itself as the embodiment of this ideal. On the contrary, it accepts Christendom "as is," with its great array of "churches," and offers itself as a meeting point and an instrument for their cooperation. It emphatically disavows any pretension to be a "superchurch" or even to foster organic union among the separated bodies. Its function is more modest. Some may have expected a united Christendom to emerge at Amsterdam, and because it did not emerge, they are likely to appraise the event in terms of disappointment. Any appraisal based upon such an expectation will be unfair and will mislead the churches and the general public.

Certain publications have already slanted their reports and comments in this mistaken direction. Because Amsterdam was no Pentecost, because no "tongues of flame" sat upon the heads of its members, the conference is interpreted as a purely businesslike deliberation, moved by anxiety, caution and practicality. This, we believe, is a distortion of the reality. No one should have expected a Pentecost nor, in truth, desired one. Pentecost was the birthday of a new religion. Amsterdam proceeded on the major premise that the world does not need a new religion, but that the faith which first became articulate at Pentecost is still the saving faith for mankind. This faith is smothered and choked by the sin of those who profess it, and it is hard to imagine a more profound corporate penitence for this sin than that which became the solemn undertone in prayer and testimony at Amsterdam.

III

Though the World Council disavows any claim for itself as the fulfillment of the dream of a united Christendom, it does cherish the dream. We have only to turn from our consideration of the thing done to the things said at Amsterdam to discover that this dream takes form as the paramount matter upon which the whole assemblage was in unmistakable accord. When, in its next week's issue, The Christian Century lays before its readers the documents wrought out by the four sections into which the conference divided itself, it will be seen how insistently the sin of division was condemned and the need of corporate unity proclaimed. This should provide positive encouragement to every movement now afoot in the United States and Canada to reduce the number of denominations by mergers, and to the more comprehensive undertaking that would bring together in one body those denominations which already "recognize one another's ministries and sacraments."

If any American Protestant went to Amsterdam with anxiety lest the thing done there would drain off interest in these movements nearer home, his apprehension may now be set at rest. In the light of the things said, there is

little danger that the World Council will be used as a compensatory device to relieve the nascent conscience on Christian unity which has been slowly forming in our own churches and moving into action. These undertakings, however, will proceed outside the jurisdiction or orbit of the World Council as the free and independent action of the churches concerned. Though such movements may not be fostered by the World Council, they will plainly have its blessing. Instead, therefore, of draining off the interest and devotion that has already been generated for a united Protestantism here at home, the thing done at Amsterdam, interpreted by the things said there, should pour a reinforcing stream of vitality into the centripetal movements now so hopefully under way.

We do not at this time extend our comment or appraisal of the things said at Amsterdam beyond those which were integrally related to the thing done. In the above paragraphs we have referred to those things said about the sin of our division, the call to repentance and the need of a corporate unity whose attainment the World Council must leave to the churches themselves. No doubt we shall for some time be discussing the many other things said—in the fields of theology, of evangelism, of the social and economic order, and of the international scene. In these fields lie our differences. These were frankly laid open for discussion and they must be considered studiously and prayerfully by the churches to whom they were commended for this purpose by the council.

The thought we wish to leave with our readers by this advance appraisal of Amsterdam is that any disagreements with the things said there do not in the faintest degree qualify our judgment as to the historic importance of the majestic thing that was accomplished. The World Council of Churches marks the beginning of the end of an era and the opening of a new epoch in the history of our Christian faith. We must not assume that the thing done has been made permanently secure against the vicissitudes of the future. The World Council has only just been born. For some time it may have to live precariously. It is the responsibility of the churches, the clergy, the philanthropists, the theologians and the rank-and-file Christian to steady it with their support in these days of its infancy. No thoughtful Christian will allow any disagreement with anything said at Amsterdam to discount in his mind the monumental importance, in the providence of God, of the thing that was done there.

Icebergs in Church

EDITOR THE CHRISTIAN CENTURY:

SIR: If you should light upon Dr. Gossip's last book—a gracious and searching book upon prayer, written from within—you will find in it a story of Alexander Whyte, that prince of preachers in Edinburgh. Gossip was a member of his congregation and was due to have supper with his minister one Sabbath evening.

"You were not at the services today," Whyte said. "Where were you?"

"I was taking duty in a certain church," Gossip answered.

Leaning forward Whyte asked, "And how did you get on?"

"I found it cold," Gossip answered.

"Cold! I preached there two years ago and I have not got the chill out of my bones yet!"

It was not that the heating apparatus had gone wrong. That is bad enough. No one round whose head the cold breezes are swirling, whose feet are numb, whose hands are without feeling, can be pronounced in a state favorable to spiritual vision. You cannot listen to a sermon while you are compelled to think of all these things. You cannot then be patient of a long discourse—and all discourses are long when the heating apparatus goes wrong.

But there are chilly conditions which may be encountered in the halcyon days of June. Icebergs may sit in serried ranks in the sunny weather. Being yourself a preacher you, sir, must know what it means to feel that chill in the bones which the great Whyte recalled. It is distressing to think that even he knew what human icebergs can do in the house of prayer. But it is also some comfort to preachers of one talent to say, "If they chilled Alexander Whyte to the bone for years, it may not be *all* my fault if they treat me as they do."

These icebergs, the chilliest of them, are individualists to a man. They go to church with little concern for others. They always go to satisfy what they consider their spiritual or intellectual tastes. To them the man who leads in worship and in preaching the Word is one who may give them food for thought. The iceberg does not consider that he has his own part in the act of a people with whom he is found in the most sacred of all ties. He considers only himself and gives no thought to helping the preacher or his fellow worshipers. He goes home but his heart does not burn within him. At most he has found the sermon interesting. Is there a more chilling reception for the real preacher than to be just interesting?

It is such icebergs that from year to year get some churches a bad name. But there is no way of dealing with this chill by means of carefully planned methods. We used to speak of devotional exercises, just as the old cabmen used to beat their chests to get rid of the cold.

If a room is cold, there is nothing to do but light a great fire. And the chill would leave the church if the worshipers sang—and meant:

> Thou who comest from above
> The pure celestial fire to impart,
> Kindle a flame of sacred love
> On the mean altar of my heart.

For this prayer, if it is sincerely meant, will be answered.

Ever yours,

QUINTUS QUIZ.

Dare Church Youth Face Reality?

By Clyde M. Allison

THE TOWN MEETING of the Air has seldom staged a more politely debated discussion than the one it broadcast from Grand Rapids on the night of August 31. "Is the church failing its youth?" That was the topic. And when the speakers said No, they had the audience with them. If anyone in that Town Meeting had suggested that the church is incapable of preparing its youth to deal with the economic and political issues of our time, he would have been booed out of the hall. For the broadcast marked the opening of the third quadrennial Christian Youth Conference of North America, and the 2,500 young people who had swarmed into Grand Rapids from every corner of the continent were vociferous in their commitment to the church. That is, they were when they came. Whether they all were so confident in their faith when they went away is another question.

Does the Church Really Lead?

During the question period on the Town Meeting program a youngster challenged Luther Wesley Smith, who had quoted a formidable set of statistics to prove that the church most emphatically is not failing its youth. The question was about racial segregation. Dr. Smith answered that no one doubts the fact of evil in the world. Things are not as they should be. Nevertheless, it is the Christian young people on the campuses and in the various communities who are most active in combating these social wrongs. This brought cheers from the audience, for they were the young people he was talking about. All wanted to believe that they and the church were showing significant progress in making this a better world. However, Helen Storen, who debated the opposite side of the question, got up and said in effect, "Not so. Many secular agencies have been far ahead of the church in battling against just such social evils as racial segregation." The audience shouted, "No! No!" It did not seem to matter that Miss Storen had the facts on her side.

Ovations for Minorities

All week long enlightened Protestantism was championed from every angle. A visitor from Mars would not have suspected that the Protestant church is racially segregated or that the Negroes in it ever find themselves in an inferior status. Instead, he would have come to the conclusion that the Negroes are the élite of the Protestant world. While Negroes did not compose over ten per cent of the delegates, the finest Negro talent was featured on the program, including Rosa Page Welch, Howard Thurman—the main speaker of the week—and Cleo Blackburn.

There was heavy emphasis on the conviction that the church must assert itself in the economic and political spheres. A rising ovation was given to Norman Thomas by a political-interest group, a sincere tribute to one so highly honored because of the moral character of his political career. Gov. Luther Youngdahl of Minnesota was enthusiastically received for his somewhat naive moralization on the relevance of religion in politics. Walter Muelder of Boston University most convincingly asserted that the church must not be content with the mere passing of political resolutions, which he decried as a means of clearing the conscience and avoiding responsibility. This was all to the good. The relevance of the church in political affairs was not publicly challenged.

In other words, what I am reporting is that the program committee was extremely successful in presenting to the young people the picture of an enlightened church —hands clasped across denominational and racial lines— going forth in faith to cure the ills of humanity. From this perspective came the certain conviction, "The church is the answer!" All Christians will believe that, and yet the application of the remedy is hardly as simple as the slogan sounds. Of course the weaknesses and divisions of the church were recognized, but this did not prevent the spirit of confident faith. This was in no sense an easy optimism; there was too much realism for that. All this was also on the credit side.

Emotions and Realities

Discussion with a random group of delegates would at any time have revealed the wide gap between the enlightened Christianity of the speakers and Protestantism on the local level. The question on the minds of most thoughtful delegates was, "How can we put this into practice in our town?" This problem the conference never faced. The leaders seemed to feel that it was enough to inspire the young people with ideals, leaving them to work out the practical aspects by themselves. Such hammering at ideals and inspiration while neglecting strategy, tactics and procedures developed an attitude of mind content with ideals alone. This produces curious patterns of confusion.

An example of such confusion was a young fellow of about voting age who happened to be an old hand at attending young people's conferences. He had been greatly inspired by the standing ovation given Norman Thomas. During an argument he announced that he would vote for Thomas because he admired him as a man, but of course he was opposed to the principles of socialism. At the same time he declared very bitterly that Negroes should not be allowed to persecute the Ku Klux Klan! In his mind the Klan was a fine fraternalistic organization until it was forced to defend itself from Negro persecution. Another youngster thought we should prepare for war because the book of Revelation says there are going to be three great world wars. If we do not prepare, he said, the inevitable will crush us. Of course there were many socially alert individuals aware of the

implications of Christianity, but they were the exception, not the rule.

It may be assumed that some at Grand Rapids who were socially alert received their first impetus at conferences like this. Such conferences have pioneered in bringing to the young people of the church an awareness of the practical implications of Christianity. They have given a tremendous boost to sensitive youngsters who were dissatisfied with the exclusively individual, self-centered faith of thousands of local churches. Numbers of Christian workers are today in places of active service because they first grasped the concept of applied Christianity at a conference which showed that our faith has something to say about labor and industry, race relations, political action and other issues of that sort. Nevertheless one may question whether the church, in the face of today's confusion, can trust itself to put its principles into action without first understanding more realistically than it now does both the opposition inherent in its own inner confusion and in the conflict of competing group interests, and the strategy involved in effective social action.

Conferences Produce Two Types

Because of the timidity of Protestants on issues when there is a chance of offending the community patterns, two types of mentality seem to be produced among the conference-goers. Type One emphasizes the importance of the conviction and pays practically no attention to strategy and tactics. Convictions clear the conscience. The important thing is to believe in racial brotherhood even if you vote with the Dixiecrats to attain your objective! It is astonishing how capable some of this type are in reconciling the most reactionary strategy with progressive Christian convictions. The difference between "A" and "Z" is that you are doing it your way and I am doing it mine, but we really all mean the same thing. Practical differences may become relatively unimportant.

The other type of conference attendant also doesn't worry about tactics, or even about ideals, but concentrates on having a "great spiritual experience." The conference becomes an end in itself. There is little thought about trying to make its impact felt on the local level. What is important is that there shall be a great and rich experience of fellowship across racial and denominational lines. This makes the individual feel that he has accomplished something. In a sense, he has.

For most of those who were there the Grand Rapids conference will be remembered as a milestone along the road, a great youth conference. Yet there was a challenge to its pretensions which would not have been realized except for six young people, not members of the conference, who were on hand the opening night and throughout the rest of the week to distribute Progressive party literature. Their presence irritated the majority of delegates and leaders. The first night the police were called, but the young Progressives established their right as citizens to distribute literature on the street outside the auditorium. During the week they seized every opportunity to talk to the delegates and hammered on one constant theme: "You say you are against the draft, you say you do not believe in segregation, you say you do not believe in war, *but we do something about it!*"

Practical Questions Stumped Them

Even though such an attack stumped them, by and large the conference delegates felt quite superior to their challengers. A number of the delegates were Wallace supporters, but most thought of the Progressives as dangerous and misled radicals. In a truly friendly manner they would ask, "Why don't you come and join us? We'll show you a better way." The Progressives would counter, "O.K., but what are you going to do about these issues?"

That was the sort of toughly realistic question the Christian young people simply could not answer. When they attempted to they were usually thrown into shallow generalities which revealed only too clearly their complete bankruptcy of program. "You can't change conditions until you make the whole world Christian." "You must make gradual changes." "You can't force people to be good." "We don't believe in violence." When pressed as to what they meant by violence they made it plain that Henry Wallace caused violence by going south and letting people throw eggs and tomatoes at him.

More than anything else at Grand Rapids, the presence on the street corner every evening of this group of young people, obviously just like the delegates yet fired with political and social passion, showed up the emptiness of any vague Protestant idealism that was put before the sessions. Though not aware of it, the six young people on the street corner bothered the consciences of the 2,500 delegates. It was irritating. It forced many of them to think about the relevance of Christianity. To be sure, the vast majority of the delegates and leaders dismissed the Progressives as communists and radicals, harmless but misguided, and tried to forget about them. But others were impressed. "How do you get the courage to stand out here like this?" "What do your parents think?" "We wouldn't have the nerve."

Attacking Local Evils

The young people on the street corner were active not only in the Progressive party but also in what they called a "Good Fellowship Club," an interracial group which is trying to break down racial discrimination in job opportunities in Grand Rapids. These young people generally had by-passed the church because it seemed to them a hindrance rather than an aid to their work. It was easy to see why the churches of Grand Rapids were more or less afraid of them. They might upset an apple-cart! Their experience in the church was typified by one of their leaders who said, "I gave eighteen years of my life to the church and it let me down." She was fired with a social conscience which could not be at ease in the church of the status quo. When asked why they gave so much time to this local anti-discrimination cause, these youngsters gave the usual answers: "Because of my conscience." "This is what I believe in." "I must be true to myself." This conscience is the opportunity of the church.

In addition to the Progressives, on two successive nights of the week a pair of youthful Communists were also on the street corner passing out literature and arguing with the delegates. One of the Communists, a well dressed young man with a very strong set of convictions, said that until he was seventeen he had been a member of a Presbyterian church in Detroit and active in Christian youth organizations. He now claimed to be head of the Communist Youth of Michigan, with headquarters in Detroit. There was something in him so compelling that he was able to outargue almost anyone who came along. It was obvious that he had the capacity to speak to the young idealists on the other street corner. He could talk in terms of practical politics. Yet, idealistic as the Progressives were, he was as completely unidealistic. His discussion of Soviet policy showed him to be a ruthless opportunist, as he himself asserted without any apology.

It was equally obvious that the youth conference did not have the capacity to speak to the Progressives, even though it claimed to champion the kind of faith for which they really longed. The church that is respectably tied to the pattern of things as they are, no matter what its professed faith, can hardly speak to young people who are willing to take upon themselves community scorn and reproach in order to build a better world. Before the church can give the leadership for which youth is crying today it has a problem of conscience to face. As it wrestles with itself in order to fulfill its divine mission, there is an awareness that all mankind is involved. This makes the inner struggle more difficult. The issues are of life and death. Grand Rapids vaguely perceived that—out on the sidewalk!

What Yale Teaches about Alcohol

By T. N. Tiemeyer

"THEY call me a drunken bum. I want to stop drinking, but I can't. Help me, preacher, for God's sake!" It was my first experience with a true alcoholic. Unsteady but wary, he came into my study, sank into a chair and eyed me dubiously for a few moments. In a little while his barriers of suspicion crumbled and a pathetic confession tumbled from his thickened tongue. As years went by I was to hear many other confessions, so similar that they seemed duplicates of each other. Each story ended with that same plea, or its equivalent: "Preacher, you got to help me stop drinking."

All that first visitor got from me was a few moral observations, some mild censure and a paternal admonition to "buck up and conquer this deplorable habit and make a man of yourself." After some desperate tears from him and a vague prayer from me, he walked out with voluble gratitude. But I soon learned, as I was to learn many times thereafter, that I had not really helped him. His problem was deeply rooted. In my condescending way I had hardly touched the surface.

An Answer to Failure

Time and again a deep sense of failure stalked through the corridors of my mind to accuse me. My tools of religion, the assorted instruments of my faith, had been inadequate. I was dealing with men who were definitely sick personalities and I was supposed to be a physician of the soul. Yet I could not bring about a healing. Why?

I found the answer to this and a multitude of kindred questions during the weeks I spent at the Yale School of Alcohol Studies this summer. Financed by generous endowments, Yale's department of applied physiology this year completed its sixth annual course on alcohol and its implications. Two hundred men and women from many walks of life were enrolled, but these were only about one-tenth of those who applied for admission. Here were a psychiatrist from California, a pastor from Manitoba, a colored "Y" worker from Florida, a leader of the W.C.T.U. from Boston, a vice-president of a distillery from Louisville, a physician from Argentina, and many more. Some were curious, some were desperate, but all had come to learn the facts on this most explosive issue. For here was a department of 26 scientists who were experimenting, probing, analyzing and recording fact on fact without bias or prejudice. They had no ax to grind; there was no piper-payer to call the tune. With severe objectivity they not only turned new light on this ancient problem but were using their knowledge to achieve results with the so-called "hopeless" alcoholic.

Outline of the Yale Course

The course consisted of 65 or more lectures and seminars with ample additional time for questions and discussion. The coldly methodical Prof. Seldon Bacon analyzed drinking patterns and attitudes of racial and national groups. The keen and capable Dr. Gioglo Lolli interpreted the physiological reaction to alcohol. Dr. Fritz Redlich probed into the machinery of the alcoholic's mind. Jurists, educators, alcoholics, social service workers, pastors and social analysts contributed. Cementing each fragment in place so that the mosaic formed a coherent pattern was the task of Dr. E. M. Jellinek, the genial head of the school, who has dedicated his life to the pursuit of many still elusive mysteries in the field of alcohol research.

I came away from New Haven with startling quantities of precious facts distilled from experiment, tabulation and analysis. I learned that alcohol is not a stimulant but a depressant, a sedative and a mild anaesthetic. Because it is absorbed directly through the walls of the stomach, it quickly reaches every tissue of the body. Its

effect on the central nervous system is almost immediate. Sense perception sharply decreases and response to stimuli requires a greater time lapse. Inhibitions and mental barriers are lowered, permitting the drinker to do things which he would not be likely to do normally.

But most types of alcohol wear off rapidly, usually at the rate of one hour per ounce. The use of small amounts of alcohol (one to two ounces per day) over a period of many years leaves no damaging effects on the average body. In our country today there are about 65 million users of alcoholic beverages. Most of these are controlled drinkers who will never get into serious difficulty from their drinking. But many will overstep the bounds of moderation and from time to time find themselves in conflict with friends, families and employers.

The Alcoholic

A small number, not more than five per cent of all drinkers, will go down the road to addiction. Science has not been able to detect any type which is likely to become alcoholic, nor any type which is immune. Any person who drinks may become an alcoholic. He may originally have been a problem drinker trying to escape reality, or a congenial social drinker trying to be a good sport in his crowd. But somewhere along the line the pattern changes. He finds himself refusing parties where there are no drinks or taking a few extras before going. He does more solitary drinking but manages to confine his sprees to week ends and escapes general criticism. Farther along the path he cares little for the opinions of others and drinks in greater quantity and at any time.

Now he runs into serious difficulty. Soon he finds himself without friends, without a job, without a family. He cannot understand the way people are treating him. He feels grossly misjudged and maltreated and finds escape in the stupor of more drinking. There is more trouble ahead. He must go through the tunnels of partial amnesia known as "blackouts," experience deep mental and physical pain, suffer delirium tremens, endless aching hangovers and grim fear of physical deterioration. Eventually he plunges into a vicious circle: the alcohol has created symptoms which can be removed only by more alcohol which, in turn, creates more symptoms. This is the sub-basement level known as alcoholism.

When All Else Fails

We now know that alcoholism is a disease and must be treated as such. The victim can no more control his drinking than a patient with measles can keep his rash from breaking out. Law enforcement agencies have failed to solve the alcoholic's problem. Imprisonment merely increases his frustration and drives him to more drink. Doctors have generally regarded him as a nuisance. Most hospitals refuse to allow him a bed. The sociologist claims to understand the causes of drinking but has nothing to offer by way of a cure. The psychoanalyst can achieve a few cures but he requires three to five years of treatment at a prohibitive cost. Medicine has nothing to offer save occasional substitute sedatives during his high-tension periods.

What, then, is to be done with our nation's 3,750,000 alcoholic men and women? They have been abused, concealed, condemned, punished, ridiculed—but they have not been helped. When no one came forth with a cure, these pitiful outcasts had to find one themselves. Experts had failed them, so these amateurs had to resolve their own dilemma. Looking to a power greater than themselves, and leaning heavily on each other for support, they were lifted out of the morass and found a way back to the respect of friends and family. Thus was founded Alcoholics Anonymous. It did what science could not do by using a power greater than science.

Pastors and Alcoholics Anonymous

Here, truly, there opened a field in which the pastor could be of service. He has no more right to pose as an amateur psychiatrist than he would have to write a prescription for medicine. But alcoholism has been discovered to be out of bounds for medicine and too difficult for the psychiatrist. A.A. has demonstrated that this is a spiritual problem. The alcoholic must first admit that he has failed, then must turn to a power greater than himself, admit his mistakes, seek out those who have wronged him and set their relations right. In the stock terms of religion this means humility, worship, confession, and forgiving our debtors so that our debts may be forgiven. The A.A. member seeks help for one day at a time, even as our Lord prayed for bread day by day, and sets out to help other alcoholics with the zeal of oldtime personal evangelism. The A.A. movement, today claiming more than 65,000 members, is the greatest revival and practical application of religion in our generation.

The wise pastor does not try to replace A.A. but to supplement it. This organization has carefully refrained from any denominational entanglements, although about half its members are now active in churches. Pastors can serve as counselors, helping the alcoholic establish contact with that power greater than himself. But no church fellowship or social group can replace the incentive and inspiration which the alcoholic receives from the camaraderie of fellow alcoholics.

Results on the Local Level

It is significant that clergymen made up the largest professional group at the Yale school, constituting almost a quarter of the enrollment. They are now back in their scattered communities, cooperating with public health officers, instituting educational programs and undergirding the work of A.A. More ambitious pastors are establishing community clinics for the chronic addict and securing the confidence of police and judges. They may be persuading local hospitals to release a bed or two for alcoholic patients or bombarding state legislatures for a grant from liquor license fees to help in the program of rehabilitation. Many have opened their parish halls to A.A. meetings, and by wise counseling and dissemination of facts have checked excessive drinkers before they hit bottom. Above all, the pastor who has been at the Yale school is learning not to condemn nor judge nor criticize, but to use the potent instruments of his time-tested faith to restore a portion of these lost souls to usefulness and honor in their communities.

How Much Truth in Henry George?

By Will Lissner

CARVED over the grave of Henry George is one of his prophecies: "The truth that I have tried to make clear will not find easy acceptance." The news from Europe and Asia bears him out. In most of the countries of the world today, with the exception of the United States, Canada and a few others in the western hemisphere, land reform is a burning question. In many of them it is the paramount social question. Recalling that this printer-journalist from California made the solution of the land question the goal of his career, one would suppose that his name would be on everyone's lips. The fact is, however, that by the masses for whom he spoke, by the masses who lionized him, George is totally forgotten. The land reform movements in Europe and Asia, save for the one in Denmark, know little about him and show no understanding of his ideas. Their programs are the same sort of superficial land division schemes he used to scoff at and warn against. How can one explain the short memory of the masses? Is it perhaps that the people are allergic to truth? Or is it that George's ideas were not truth, but sophistry?

I

George believed he had discovered that the system of absolute private ownership of land and other resources, together with industrial monopolies and similar restrictive practices and a tax system that penalized the production and accumulation of real wealth, was strangling the economy on which the masses depend for their daily bread. He believed that men would no longer tolerate the mass unemployment that impoverished many workers and drove down the wages of many others in the slumps of the business cycle, or the mass insecurity that persists with recurrent hard times. He believed he had discovered the primary cause of that mass unemployment and poverty and insecurity in the foundation of modern society upon a basic injustice—the denial to man of his birthright, his equal right to the land. Economic opportunity, he explained, is narrowed as landownership is concentrated. With the economy being industrialized on that restricted base, enterprise is stifled and the distribution of wealth becomes ever more inequitable. He sensed with foreboding that the resentment of the masses over their continuing poverty and insecurity would swell to the point where they would be willing to barter their liberties and endure even bloody revolutions in order to wreak vengeance upon their exploiters.

Considering that George championed such ideas as these—ideas certainly not far removed from those which restless peoples everywhere now hold—it is a little difficult to understand why he should be so totally neglected by the masses today. Hundreds of thousands, perhaps millions flocked to hear him in his time. It is only a half-century since 200,000 mourners paid tribute at his bier. George was a man of the people. Why is he so no longer?

But George, in his time, was more than a popular spokesman. He was an original thinker, an influence upon the other great minds of his day. Men like Leo Tolstoy, Sun Yat-sen and Lord Acton acknowledged that influence. The tributes of Count Tolstoy and Dr. Sun are well known; Lord Acton's deserves to be: "... he has, in a large measure, the ideas of the age that is to come." And it is worth noting that George's influence upon the serious thinkers of our own time, far from having diminished or vanished, has grown enormously.

Today many brilliant minds acknowledge that influence—minds as disparate as John Dewey and John Henry Muirhead, Luigi Ligutti and Harold Hotelling. While George lived the economists and other social scientists he influenced were few. Today his influence upon economics, sociology and social philosophy is generally recognized by students of the history of ideas to have been a significant and, in the case of economics, a decisive one. He "introduced into the complacent economic theory of the day the fruitful but disturbing concept of privilege," Edwin R. A. Seligman has pointed out. His fierce assaults on poverty as the "slough of despond," his analysis of the problem of plenty and his masterful popularization of the ironic paradox presented by their coincidence in modern society awakened the social conscience of his own and succeeding generations. "So far as Henry George pointed to privilege as an unbecoming, unfair and indeed disastrous accompaniment of progress," Nicholas Murray Butler has observed, "his teaching has passed into economic thought everywhere. Sound economists in every land accept and support economic equality and economic opportunity as fundamental." The social rationalism he projected into American social thought opened the way, as Ernest Teilhac has shown, to the development of economics as an exact science.

II

The proportion of the social scientists and philosophers who honor George's influence, or even recognize it, is still small. But it is much larger than it was in his day, and it is growing. Hundreds of thousands of the masses no longer give ear to his expositions; but every year some thousands of serious students study his works, carefully and critically, in a few universities and colleges and in the adult schools maintained by his followers in several countries. What has been lost in quantity has been more than made up in quality. During the ten months of the past publishing season, 17,000 books by and about George were sold by the chief of his publishers.

To scholars and to serious students indeed George's work is proving a more and more fruitful source of suggestion and inspiration. The hero-worshiping masses have thrown him over and the scholars have taken him up. Reviewing the controversies that arose about his

doctrines, it is easy to understand how that has come about.

George is remembered primarily not for his analysis of economic justice or for his philosophical investigations of civilization but as the author of the single tax idea. He proposed to abolish the system of absolute private ownership of land and natural resources and make land "common property" by taking in taxation all or nearly all the economic rent of land, apart from improvements in or on it, in lieu of all other taxation. In one sense this was a land reform proposal. He wished to socialize the actual or potential contribution of the land to the product of labor and capital employed or potentially employable on the land, whether that land were sites, tracts, deposits or forests. In another sense this was a tax reform proposal. He believed that the proceeds of such a tax (which is known in the terminology of public finance as a social proportional land value tax) would be more than sufficient to cover the costs of all needed public services. Hence he proposed that all other taxes, which he proved were burdens of varying weight on labor and enterprise, be abolished.

This proposal came to be understood as a panacea and its author as a panaceamonger. It was not so, as anyone who took the trouble to read George's works found out. George was interested in assuring that all men should have equal access to the benefits of the whole physical universe outside of man—which is, of course, the ultimate extension of his concept of land—because he considered this to be the prime prerequisite to the achievement of equality of economic opportunity. He said he did not think it the single essential means to that end, nor that taking this first step would necessarily and inevitably bring about the happy result aimed at. Unless the social structure is founded upon the twin principles of justice and liberty, he warned, it cannot stand. But some of his followers, urging the single tax not on the ground of justice but on the quicksand of expediency, ignored his qualifications, seized upon the panacea, popularized it and attached it inseparably to his name.

Coming to realize that social problems were too complex to be solved by any simple expedient, the masses turned to the more plausible panaceas of the dictatorship of the élite or the proletariat, or to the more immediate ones like the Townsend plan or "Thirty dollars every Thursday" or the New Deal, and forgot George. George's ideas might have found their way to the ideological scrap heap except for a galaxy of scholars who realized their essential worth. About a score of scholars laid the foundations on which George's ideas are being developed and revised in the light of modern knowledge, fitted into a framework of democratic aspirations and welded into a coherent system of social thought. Among them are some of the foremost scholars of our day: Thomas Nixon Carver, Franz Oppenheimer, Francis Neilson, Harry Gunnison Brown, Raymond T. Bye, Glenn Hoover, George R. Geiger and Philip Cornick.

George made out an unassailable case for the socialization of the economic rent of land and other resources, his latter-day critics think. The present system awards most of this rent (and in many cases the profits of speculation in it also) as a completely unearned income to the absolute owner; only a small part is taken in property or income taxes. Yet the rent arises as a result of communally or geologically produced forces which the individual owner, save in the rarest cases, can do nothing to set in motion. The present system is so irrational that it not only leads to economic exploitation of the industrious classes who must produce upon or from the land and live upon it, but results in chaotic and wasteful exploitation of the land itself, a process that has vast social consequences. The socialization of rent would not only recover for the community the values which it or the Author of nature's bounty had produced, but would help to bring about orderly and rational use of our resources, to abolish unearned incomes and to relate income to productive economic effort.

III

Do these considerations justify the belief that private property in land is unjust and must be got rid of? Many zealous opponents have seized upon George's conclusion to that effect to condemn him as an agrarian socialist. Out of ignorance or dishonesty they disregard the many passages in his works which show that his aim was to make widespread the individual possession and use of land, with secure individual titles to it and with private rights limited only by the public interests involved. George made abundantly clear that by "private property in land" he meant the present system of absolute private ownership of land, which arose with the disintegration of the feudal manorial system and was made possible by the rise of liberalistic capitalism. The system he condemned made private property the privilege of the few. By enactment and judicial determination that privilege is being undermined today. Modern science has joined with George in demanding social control over the ownership and use of land.

Much irrelevant discussion has been excited by George's declaration that we must make land common property. Did he mean that we must bring about collective possession and use of land generally? Was he a communist? Of course not. The idea that the land is the common property of all men, their birthright, is an ancient one, and it was impressed upon Western consciousness by the Hebrew prophets and the fathers of the church. The essence of George's idea, expressed in modern ethical concepts, is that we must restore and establish human rights to the land. These rights are several, of which two are basic. The first is the fundamental, common right to make use of the earth and its material goods; this is the right of every man by virtue of his humanity. The second, which is subsidiary, is the private right to own certain types of land, usually residential and agricultural land; this is the right of every man by virtue of his dignity as a person. Both are individual rights and they are complementary; both are property rights and they are obligations of justice.

George made a beginning at a practicable program for restoring man's rights to the land with his proposal that nearly all the economic rent of land be appropriated for public revenue in lieu of burdensome taxation

through the device of the proportional land value tax. This presupposes that land is land, an assumption on which modern land classification has shed much light. Of land resources, considered at any given time, there are several actual and potential types, which may be described roughly as urban residential sites, urban commercial and industrial sites, agricultural tracts, forest tracts, mineral deposits and sites, watersheds and recreational areas.

IV

Much progress has been made in recent decades toward perfecting the proportional land value tax as a scientific instrument of land reform. By applying mathematical and other techniques to the valuation problem, some economists and experts in assessment achieve a precision with respect to urban residential and commercial sites, industrial sites and agricultural tracts that is not approached with respect to other bases of taxation. This could be introduced in this country on a practical basis through the Danish system of popular assessment under the guidance of experts, which is the fairest system of taxation I know of. Important problems remain, of course. A notable one is what to do with our archaic tax districts, which make a mockery of attempts to take for the "community" (what community?) the values it and geological circumstance have produced. But by and large, the improved proportional land value tax seems admirably suited for dealing with urban and industrial sites, either alone or in combination with public ownership and a public leasing system, as New York city handles its piers and fish weirs. Together with the improved productivity allowance, it seems admirably suited also for dealing with agricultural land, particularly for rewarding soil conservation and penalizing soil "mining."

Of course, each type of land resource requires a tax program of its own. This has been recognized by some followers of George—notably Albert Pleydell, Sr., and Lawrance W. Rathbun—as well as by other land economists and fiscal experts. For forest land, tax programs based on the severance principle, which encourage farming the trees rather than clearing the woods, have been developed. Some progress has also been made in the tax treatment of mineral land. In other resource fields, resource economists are becoming aware of the problems of human rights involved.

Besides convincing us of the need for land reform, George demonstrated that tax reform, public control over the issue of money and credit and over the scope and operation of needed governmental services, and social control of public expenditures were all essential to social reform. Regarding tax reform, it is generally recognized today that, as George contended, we have a tax system that imposes inequitable burdens, penalizes thrift and industry and rewards anti-social practices such as land speculation, prevents business competition from serving its social function and entrenches industrial monopoly, and, finally, helps to bring on disastrous depressions and prolong them.

But the specialist hirelings of business pressure groups, the investors and *rentiers* have succeeded in confusing public understanding of the issue. Although research has demonstrated that the tax system is in sad need of a complete overhaul, the public has not yet made up its mind how to go about it. As to the other fiscal needs mentioned by George, there is general recognition of the desirability of a stable price level, of the danger of an overgrown bureaucracy, of the social cost of pressure group raids on the public treasury and of waste in government and public expenditure, as well as a subconscious fear of the juggernaut of the public debt. But the public does not yet know how to go about asserting and maintaining the fiscal and monetary controls on which its well-being depends.

Would the revenue from the socialization of rent be adequate to permit all other taxes to be abolished, as George believed? The question is idle. There is no evidence on which it can be answered. Moreover, George himslf pointed out that if rent taxes were inadequate, the least objectionable direct taxes might well be employed. Even if rent revenues could not be the basic source of a state's revenue, this would be no argument against using the socialization of rent as a means of achieving fundamental land reform.

Would the socialization of rent automatically achieve land reform? George, in spite of some of his interpreters, did not think so. He considered it the first essential of any thoroughgoing program of land reform, as some land economists do today. He believed—again as they now do—that it would help bring about social control over land use. Since his time, land economics has developed additional techniques, such as zoning and land use planning, which are also needed.

V

Would land reform alone bring about social reform? George did not think so. He considered land reform a progressive step only in combination with fiscal reforms, and he recognized that industrialism raised problems about the organization and management of production just as the guild system did. He would have welcomed the management aspirations of some labor unions today, as well as current research into new forms of labor-management cooperation. He was as uncompromising a foe of labor monopoly as he was of business monopoly. He held high hopes for producers' and consumers' cooperatives, not as means of achieving a free society but as forms of growth in it. Similarly he was a champion of what English radicals called "municipal socialism." He was no opponent of public regulation of industry where competition would not serve to regulate it, even going so far as to advocate nationalization of "natural monopolies."

It is true that George considered land monopoly the mother of all monopolies. But he recognized that other institutions than land tenure—for example, the patent system and the tariff—may also foster monopoly through domestic groups and international cartels. He held that "the great cause of inequality in the distribution of wealth is inequality in the ownership of land." This has never been demonstrated empirically, although it may

be true in this day when business corporations disguise as the profits of enterprise the returns from monopolistic ownership of raw material resources as well as from various other forms of monopoly. If George had said "*a* great cause," the proposition would be easier to prove statistically, since land titles are obviously one of the important forms of real and spurious wealth. This would have led to George's conclusion that social reform cannot be achieved without land reform.

George also argued that "the ownership of land is the great fundamental fact which ultimately determines the social, the political, and consequently the intellectual and moral condition of a people." His clear understanding of the way the institutions governing human, natural, physical and technological resources determine the character of human society is one of his great contributions to social philosophy, and is widely recognized as such.

VI

Will social reform assure social progress and the preservation and perfection of the individual and of humanity? The social reformers of a generation ago seemed to think so. With the experience of communism and fascism behind us, we may be pardoned some skepticism. Even the most perfect social institutions must be determined and operated by men who are subject to the old Adam. Progress, some of George's latter-day followers have come to think, is a matter of both personal and social reform. It is idle to pray for deliverance from temptation when the environment we create for ourselves abides in occasions of sin. Yet social reform without personal reform is a vain hope. What can justice and liberty mean to a moral degenerate?

Henry George actually sought to merge social reform into personal religion. Through his influence upon such men as Walter Rauschenbusch and John A. Ryan he was a founder of the social gospel in America. He would have welcomed this modern Tolstoyan reformulation of his approach. For, as John Haynes Holmes has pointed out, he was "a religious man." "With George, as with all great prophets," Holmes says, "religion was a rule of life and an utter dedication to mankind. It was a recognition of and a reverence for God's will, a resolute determination that this will shall be done on earth, and a high sense of responsibility that this determination should not fail." George's economic postulates, George Raymond Geiger has shown, were the moral imperatives of "a religion that was to make all men brothers and God a father whose ways could now be understood."

In George the social philosopher, the highest ethical ideals of Judaism and Christianity on the one hand and the highest aspirations of democracy on the other were fused into a workable system of realistic moral principles for a modern economy and a society shaken to its roots by technological revolution. George's great contribution is that he demonstrated that science, philosophy and religion, working as a team, could bring about the establishment of the Good Society. This is the essence of the truth that he tried to make clear. In this age of nihilism it cannot win easy acceptance. But, as George predicted, it has found friends—leaders in each of these fields and serious students of all of them—who have toiled for it in increasing, if slowly accumulating, numbers.

It was only natural, then, that George should have lost his popularity with the masses. What he left behind was not a ready-made solution of all social problems, but an approach to such a solution. As to the terms of this approach he had some vital and many stimulating suggestions for the scholars, research scientists and cultural leaders who were needed to work out and win acceptance of the indicated programs. For the masses he left behind something equally valuable. He made his original principles readily available and clearly understandable, in the total of his works, to the ordinary citizen. The single tax panacea was an absurd adventure in politics which has long since passed from the political scene. But George the philosopher of Christian democracy will grow in stature as the threat of fascist or communist conquest obliges Western man to turn to personal and social reform.

BOOKS

Our Imperfect Unity

THE MORE PERFECT UNION. *By R. M. MacIver. The Macmillan Company, $1.00.*

ONE of the results confidently predicted for World War II was a diminution of racial and religious prejudice. With so much stress upon democracy and the sundry freedoms, this prediction ought to have been realized. Yet the available evidence tends to make any such assumption dubious. While it is true that the proportion of Negroes among the total working population was greater at the end of the war than before it, their position with respect to professional and semi-professional occupations had retrogressed. Though their political privileges had been somewhat enhanced, social discrimination was as bad as ever. It was still true that Negroes could not sit in the restaurants of the Senate and the House in the nation's capital, nor could they enter Washington's lone legitimate theater as members of the audience. In many parts of the south segregation continued even after death, for no Negro could be buried in the same cemetery with whites. In the nation as a whole his life expectancy was eleven years lower than that of Caucasians. The position of the Jews, also, seems to have undergone little improvement as a consequence of the war. Evidence published in 1946 indicates that over 50 per cent of the American people were disposed to "some degree of anti-Semitism," in addition to the 5 to 10 per cent of violent anti-Semites.

A major purpose of *The More Perfect Union* is to show that the problem of discrimination is exceedingly complex. The author goes so far as to assert that "prejudice is natural to human beings." In the majority of cases it grows out of a craving for security, the desire to be safe in the midst of a group and to look with contempt upon persons outside. But there is also another and more dangerous type of prejudice. This is the prejudice that wells up from personal tensions and maladjustments. The individual who suffers from frustration or a sense of failure may seek compensation in

vilifying or persecuting others. Invariably the weakest and most exposed members of society will be his victims.

According to Dr. MacIver, all forms of discrimination must be attacked from a multitude of angles. It will not suffice to deal with them solely as economic problems, any more than one can hope to eliminate them by repealing poll-tax laws or permitting Negroes to serve on juries. Above all, the machinery of the state must not be invoked for purposes of suppression. Efforts to prevent discrimination by limiting the freedom of speech of prejudicemongers are dangerous and generally foredoomed to failure. Dispensers of hate are usually exhibitionists who thrive on exposure and court publicity. Legal action against them simply "multiplies a thousandfold the attention paid to their utterances." Moreover, the power of suppression is a hazardous weapon to be placed in the hands of lawmakers and judges. Since it can be used to suppress good doctrines as well as bad, it can readily become an instrument of tyranny.

As usual, Dr. MacIver has written a wise and incisive book. Though not so comprehensive as Gunnar Myrdal's *An American Dilemma*, it has greater merit as a guide to the formulation of programs of action. The author doubts the value of exhortation and denunciation. He contends that nothing less than a program of attack on all fronts—economic, political, educational, religious—will be sufficient to conquer prejudice and abolish the caste system that prevails in America. His book should be carefully read and pondered by ministers, social workers, educators and statesmen.

EDWARD MCN. BURNS.

Heroes' Lives

THY MEN SHALL FALL. *By Sidney and Samuel Moss. Ziff-Davis Publishing Company, $3.00.*

"WE CAME to Africa on Christmas Eve"—so begins this powerful masculine novel, showing with mingled bitterness and tenderness the dingy lives of our conscript youth during their wastes of waiting and their wholesale mechanized killing and dying. As I read it I remembered the tiny stone huts behind the great circus the guides used to show at Pompeii, saying, "These were the gladiators' barracks." What would it have cost the average young Americans who fill this book to persuade their consciences to *volunteer* for these dreary waits and these ghastly mechanized activities? An incidental tragedy, early in the book, seems to answer: "It would have cost them dear."

The incident is this. A little Arab boy had darted in front of an army truck so suddenly that he was invisible from the driver's seat. "Barret, the driver, his face sickly white, reached for the handle of the door. I put a detaining hand on his shoulder. 'They'll kill you if you go out there.' 'Let them!' He jerked his shoulder out of my grasp. 'I wouldn't blame them.' "

The characters are well individualized. They seem to "go their own gait" and they talk in their own vocabularies. Fred, the "sarge," attracts the reader as he does the men by his quietly friendly way of using his small authority. Early in the book he uses it to protect Walburne, the touchy, high-strung soldier who tells the story, from "ending up in Leavenworth." Yet Fred disappoints readers and comrades alike at the end of the war by his listless decision to join the army of occupation. This dehydrated condition of his hopes and ideals has been revealed some time before. One evening he and Walburne, on camp leave in Rabat, "came to the Medinah again, and the straggling lines waiting before the brothels. 'Let's go in,' Fred said. 'What the hell we got to lose?' "

No fighting, for a long time, is assigned to these men. They are moved about and dig many a "slit trench." At length a list of some of them is read off, who are to depart "into action." Barret, the well liked youth who had run over the little boy, is one. "We never saw any of these men again."

Moved about thus without visible cause or result, these pawns are unable to hold on to any sense of personal responsibility. But almost never do they talk of any such generalities as that. Most of the time they curse the dirt around them, the monotony, their exile, their purposelessness, the diseases their environment infects them with, the humiliations they suffer from petty officers, the C and K rations.

Once in a long while Fred and Walburne talk of civilization itself. Fred says, "We want it with a longing that eats like hell, but were we especially happy as civilians? . . . Yeh, it's dangerous logic . . . you may end up with the conclusion that all our values are phony."

In time "news circulated . . . that we were going home." "We heard the division surgeon remark that the division was no good for combat duty any more, that there had been too much malaria, diarrhea, rheumatism, too long . . . living on the ground." Hope lasts into the voyage they soon embark on; but they are taken to England to recuperate for the European war.

France, Belgium, Holland receive them, and Germany at last. In Holland occurs the only unconvincing (to my mind) passage in the book. No doubt it would sound still more contrived if any soldier had ever mentioned conscientious objectors, pacifists, Quaker relief work, United Nations or the Sermon on the Mount. The thought of peace seems to them chiefly a memory; even so, it seems to signify something a *little* better than mere quiescence between wars.

Powerful and readable as this book is throughout, it rises toward the close. Its talk, always alive, natural, swift and seeming really to issue from the characters rather than the author, tackles larger questions now, yet remains gratifyingly realistic and tastes convincingly of our universal human foolishness. Fred and Walburne survive many comrades, as do the detested Burns and Haas. They come to Berlin, where both begin to think and Fred begins to talk to the Germans. Walburne calls it "ranting." "Again and again he would go forth 'and deliver' great furies of eloquence, and ever and again an officer would come by and say, '. . . no fraternizing.' "

"But Fred had become evangelical. He had to . . . tell the Germans that the Americans, the English and the Russians were not savage creatures, that they were unhappy people caught in the madness of war. To Fred the nazis were not confined to one country . . . they were the Haases and Burnses, tyrannical and contemptuous officers in the [our] army, the Cheka and GPU of Russia, the Ku Klux Klan . . . the Georgia chain gang."

Walburne wonders in the last line "how soon the next war will come." This book may help delay it; for it is filled with vital facts, and "facts are the angels of the Lord."

SARAH CLEGHORN.

Books in Brief

THE BHAGAVADGITA. *Introductory essay, translation and notes by S. Radhakrishnan. Harper & Brothers, $3.50.* Nothing needs to be said about this great classic of Vedantic philosophy and mysticism except that this is the best edition of which I know for a Westerner who cannot read Sanskrit and wants to discover why the Gita is acclaimed as it is. Dr. Radhakrishnan is probably India's most distinguished liv-

ing scholar, dividing his time between Benares University, where he is vice-chancellor, and All Soul's, Oxford, where he is professor of philosophy. He does not try to render the Sanskrit in English verse; it is literal translation in poetic prose. The notes are invaluable to anyone who has found the "Oriental mind" too cloudy for comprehension.

THE ROOSEVELT MYTH. *By John T. Flynn. Devin-Adair Company, $3.50.* Mr. Flynn is infuriated by the superman myth which he claims idolaters have manufactured about the late President. So he proceeds to build a Roosevelt myth of his own. His Roosevelt was as consistently wrong, evil and a menace to the republic's future as the other mythical Roosevelt was consistently glorious. Mr. Flynn takes his bitter campaign tract of 1944, *Country Squire in the White House,* and brings it up to the end of the President's life, mainly by quotations from the Roosevelt books that intimates have been turning out so voluminously. It is still too early to know what history's verdict on F.D.R. will be. It will certainly take into account most of the charges which Mr. Flynn makes, and questions as to his good taste, or lack of it, in making such charges will not affect the final verdict. But Mr. Flynn would prove more persuasive to his present audience if he did not make it so plain that nothing a Roosevelt could do would ever look right to him. As for his estimate of F.D.R., Flynn takes the Lord Acton generalization and plasters it fast on one man: "Power tends to corrupt and absolute power corrupts absolutely. Great men are almost always bad men."

BOOKER T. WASHINGTON. *By Basil Mathews. Harvard University Press, $4.75.* Apart from Dr. Washington's autobiographical writings, this is the most illuminating biography of the great Negro educator ever published. As an Englishman with intimate knowledge of the United States, and particularly of the south, Mr. Mathews is able to look at Dr. Washington with an objectivity and assess his contributions with a balanced judgment that seem beyond the capacity of his own countrymen, white and colored. One of the best things about the book is that, while it insists on the greatness of its subject and backs that belief with plentiful evidence, it also makes plain the reasons why large numbers of Negroes have repudiated Washington's leadership and admits the weight of the arguments advanced against his position. Basil Mathews, now a professor in British Columbia, has written many books since the days when he was on the staff of the London Missionary Society. This is his best.

P.H.

CORRESPONDENCE

Liquor and the California Election

SIR: In the August 4 issue of The Christian Century, the news report from San Francisco attempted but utterly failed to clear up the confusion regarding the two liquor control measures to appear on the November ballot in California. Dr. Titus A. Frazee, executive director of the California Temperance Federation (original sponsors of the genuine local liquor control proposition), has released the following statement officially for the federation:

"Proposition No. 2 sailing under the banner of the opposing title, 'Local Control and Enforcement of Intoxicating Liquors,' is sponsored officially by the liquor industry. It is so acknowledged in the beverage trade publications. It does not provide local control or enforcement but is a subterfuge placed on the ballot for the sole purpose of confusing the California electorate in an endeavor to bring about the defeat of Proposition No. 12.

"Proposition No. 12, though not oldtime local option, does provide for genuine local control permitting any community to remain wet or to become damp, moist or arid in harmony with the sentiment of the voters of each community. Proposition No. 2 has no provisions of merit. It is largely a codification of present laws adding a final provision that if it secures more affirmative votes than Proposition No. 12, Proposition No. 12 would be null and void even though it had secured a majority vote. It does not keep unescorted women from bars as claimed by its proponents but merely provides that the unescorted woman shall be seated in the bar until she is served. The campaign spearheaded by the California Temperance Federation for California's churches has by the liquor industry's attempt to confuse become a duel campaign.

"It must be vote 'No' on No. 2; 'Yes' on No. 12!"

Glendale, Calif ARTHUR H. CLARK.

Communists Close Missions

SIR: In The Christian Century of July 28, just at hand, you refer editorially to cooperation by the Chinese Communists with "relief agencies" and medical work under different missions. From this the intimation is clear that probably the Communists are not unfriendly to missionary work. Please note that relief work and mission work are not at all the same, even though Christian programs include both; the Communist program does not include both. And please note that right now in this great province of Shantung with 36,000,000 people, there is *not one* mission station open with the usual programs being carried on. There is but one reason for this, the activities of the Reds. It seems to me that this one fact is of much more significance than many pages of pro-Communist propaganda unloaded around the world.

Methodist Mission, PERRY O. HANSON.
Tsingtao, China.

A Task for Prayer

SIR: Is not what really lies at the bottom of the discussions over the relation between church and state in respect to the released time program the fact that the public school system has failed to include in its curriculum the one subject that is the very basis of education, namely, religion? And that we of the church have failed because we cannot agree on what "religion" is? All of us are aware that our church Sunday schools and our released time programs are very weak, if not almost wholly inadequate.

If, as Dr. Morrison says in his recent article on "Church, State and Constitution" (September 1 issue), "the separation imposed by the Constitution is the separation of *church* and state, not the separation of *religion* and state," would it not be possible for the Christian churches to formulate a course on the Christian religion to be taught in the public schools as a part of their curriculum? Would this be unconstitutional?

If not, then I think our primary task should be to tackle *that* problem. *If* we could do that, I feel convinced the public school system would welcome such a course and would include it in the curriculum. That is a very big *if;* and yet, we now have a World Council of Churches—which shows that we are capable of a great achievement!

Our main difficulties in securing a reasonable unanimity as to such a course on the Christian religion are two: our own lack of unity, and the intransigence of the Roman Catholic Church, without whose help we are stalemated. Human persuasion in both instances seems incapable of changing the situation. Have we ever seriously considered the power of prayer—united prayer to God to overrule our spiritual blindness?

I would suggest that we set aside one Sunday in the year (the Sunday nearest to the feast of the "Conversion of St. Paul," which falls on January 23, would be appropriate) when in all the churches a prayer would be offered to God for this objective. I believe this prayer should include the following petitions: (1) That God may open our eyes to the vision of Christ he gave to Paul; (2) that he may forgive our stubborn blindness to the spir-

itual needs of our schoolchildren; (3) that he may grant to the Roman Catholic Church the spirit of charity, humility and cooperation; (4) that he may enlighten our minds as to the contents of such a course consonant with his will and purpose.

Diocese of Albany, NORMAN S. HOWELL.
Adirondack Deanery,
Bolton Landing, N. Y.

Help for Japanese Divinity Students

SIR: Here is an excerpt from a letter which I have received from the registrar of the Nippon Union Theological Seminary in Tokyo, Japan:

"In our seminary many of the students are sons or daughters of pastors, who do not have enough margin to provide for them, or else the family does not approve the call to the Christian ministry and withholds support that might otherwise be given. These young people are desperately in need, and your helping hand extended to them is greatly appreciated. Since we believe the future of the church depends on our students, we appreciate more your kind help for them. We have 10 professors and 20 part-time teachers, and 159 students. In addition we have 20 auditors, and a night school for church workers and Sunday school teachers with 63 students, including 21 girls. Our seminary is the largest in Japan. We are deeply grateful for the privilege of working with these young people, dedicated to His service, ready to make heavy sacrifices for Him."

I have the list of all professors and students, and if anyone is interested in corresponding with them, or in sending CARE packages or clothes to any one of them, please have them write me.

603 South Marshfield Ave., PERRY H. SAITO.
Chicago 12.

Another Grateful Subscriber

SIR: Thank you for the "Doctor" conferred by your August 18 issue. At least I presume I'm included by the phrase "clerical subscriber," for I am a post office clerk. And, boy! won't Postmaster General Donaldson be proud if he ever sees that "Doctor" in front of my name on the card in the timeclock rack!

West Chester, Pa. D. P. HOWLETT.

'If I Were Half . . .'

SIR: You seem to get a huge kick out of your persistent needling of the Jewish state of Israel, especially as regards your conception of theological protocol in relation to allocutions of deity in declarations of independence. It may therefore be only proper to point out that even the editor of The Christian Century can make a linguistic lapsus as he did in his editorial of September 8, entitled "More Light on Israel's Declaration." You there translate the term *Elohenu* as "God the Lord." Even a seminary freshman knows that *Elohenu* is "our God"—cf. the "Sh'ma": *Adonai Elohenu, Adonai Echod,* i.e. "The Lord our God, the Lord is one."

If I were half as uncharitable toward The Christian Century as you are toward Israel, I might suggest that this error is more than just an instance of *et Jupiter interdum dormit,* and that it reflects that almost persistent superficiality with which The Christian Century has treated the issue of Palestine and Israel.

Fourth Unitarian Church, KARL M. CHWOROWSKY.
Brooklyn, N. Y.

Anybody Interested in Enforcing the 14th Amendment?

SIR: There are two points I should like to make in connection with your fine editorial, "Rule by Minority," in the issue of September 8.

1. By all means a change should be made from the present system of electoral voting. But would it not be almost as easy, and far, far wiser, instead of the amendment you suggest for proportional division of electoral votes, to pass an amendment doing away entirely with the whole cumbersome and ridiculous business of an electoral college?

2. My other point has to do with a condition which is not exactly a matter of rule by minority but has the effect of giving certain voters a power disproportionate to their numbers. I refer to the fact that in states where the right to vote is limited by poll tax regulations or other methods designed to keep a certain class from voting, the representation has not been proportionately decreased, as provided by the Constitution. The result is that the vote of one man in one of those states is worth more than that of one man in other states. This is a variation of minority rule which, it seems to me, we who are unfavorably affected should get excited about.

There are seven states whose combined electoral vote is now 91, which would have only 35 electors if reductions were made on the basis of election participation. That difference of 56 votes from southern Democratic states would have changed the outcome of the election in 1916, when Woodrow Wilson's plurality was 23 electoral votes. Just now when the Dixiecrats claim they have the balance of power and can swing the election as they choose, it might make considerable difference if they had only the votes to which they are entitled by the Constitution. Why don't we do something about it?

Oak Park, Ill. MARJORIE PITMAN HOINKO.

Another Disclaimer

SIR: As minister of the Norfolk (Va.) Unitarian Church may I ask that this church also be excluded from the generalization made by John Clarence Petrie that southern Unitarian churches exclude Negroes from membership. During the past two years attitudes on the race question have changed considerably for the better in the church at Norfolk. It is my opinion that Mr. Petrie also could affect attitudes in that direction if he were so inclined.

Mr. Petrie condemns the Unitarian officials at Boston because they are "attempting to coerce by means of a boycott the policies of the Atlanta church." On the other hand he defends the practice of racial discrimination in the Atlanta church on the ground that Unitarian churches are 100 per cent congregationally governed. It is true that Unitarian churches are completely self-governed but it is precisely this fact that makes it possible for a very few churches to practice racial discrimination while at the same time professing belief in democratic human equality. Unitarianism, like democracy, is a set of principles undergirding a general philosophy of life. Thus neither Unitarianism nor democracy can be affected by geography, climate or local prejudices. The logical implications of the fundamental Unitarian tenets are contrary to any belief in or practice of master-racism. May I recommend that Mr. Petrie enroll in any of the present-day Unitarian seminaries for courses in logic, theology and Unitarian history.

Whitefield, Me. DOUGLAS ANGELL.

Remarks Addressed to the Well Paid Clergy

SIR: Sometimes one questions the sincerity of the fortunate few ministers who are in the upper income brackets. As a whole, these economically secure clergymen maintain indurate attitudes toward the mass of their ministerial brethren struggling to eke out an existence in these inflationary times. When one of them does condescend to give advice on the financial plight of the majority of ministers it is usually composed of thin platitudes which may strike the hard-pressed parson as humorous, or may seem an impertinence.

With beefsteak and butter a dollar a pound, one of the nation's best paid clergymen writes, in a book designed for prospective ministers, that the good pastor will not be concerned about the salary a church pays. He maintains, before rushing on to another subject, that if the minister digs into the work there will always be adequate resources to take care of all his needs. In our industrialized, monetary society this is pure economic nonsense. Perhaps he doesn't know that Elijah's ravens have been dead for a long time! It would be interesting to transplant this man into a parish where he had to meet family obligations on $40 a week. I'm sure he would spend less time writing advisory books and more time worrying about the milk bill.

Recently a friend told me of an enlightening incident. A certain minister, who began his work in a small parish and incurred some debts due to an inadequate wage, was by fortune, and a certain amount of pull, elevated to a substantial pulpit. His salary

was $12,500 a year. This wealthy church supported a neighboring mission-church by paying a portion of the minister's salary. When the dependent congregation requested an extra $300 to raise their minister from $2,080 to $2,600, this minister was the sole person in the entire congregation to object. In a special board meeting called to consider the proposition, he stated: "After all, I had to struggle to get where I am today. Any family can live on $40 a week if they cut a few corners!"

Do wide economic margins make for short memories among the financially fortunate clergy? How many of them begin as seniors in college who are in favor of rigid hazing for all freshmen and sharp discipline for all sophomores? Of course, the analogy breaks down in the case of the ministry because only a fractional per cent can ever become seniors at $10,000 a year.

Douglass and Brunner, more than a decade ago, made this factual observation: "The annual demand for new ministers for the white Protestant churches is estimated at 6.5 per cent of the total number, or 6,400 recruits. The present graduates of theological seminaries furnish only 21 per cent of these necessary replacements though . . . even this fraction represents more than can be employed at reasonable salaries" (*The Protestant Church as a Social Institution*, pp. 105, 106). In this period of inflation, with an inevitable economic recession ahead, we had better give some thought to the matter of reasonable salaries as well as recruits.

The small number of ministers in the upper income brackets have a responsibility toward the economic welfare of the ministry as a whole. Their concern, not their advice, would be appreciated by many valiant ministers who discover their living costs exceeding their incomes. But please, gentlemen, don't merely talk about "cutting corners," "digging in" or "making the gallant sacrifice." For if you do, and as long as you continue to wear six buttons on your coat sleeves and buy a new Packard every year, some of us will keep asking, "How sincere are they?"

St. Paul Community Church, Homewood, Ill. CHRISTOPHER T. GARRIOTT.

Dr. Jones Is Too Broad-Minded

SIR: It seems to me that E. Stanley Jones' article, "Reordination, or Right Hand of Fellowship?" in your September 8 issue discloses a narrow professional pride that is essentially childish and utterly unworthy of a man having the broad vision and understanding usually characteristic of Dr. Jones.

Suppose a man with no ecclesiastical ordination or recognition whatever were to accomplish in Afghanistan results comparable to those Dr. Jones has accomplished in India. I think Dr. Jones and most Methodist or Presbyterian ministers or laymen would be glad to extend the right hand of fellowship to such a man, and to rejoice in what God had done through his agency. But if that man were to seek to become the pastor of a Methodist church he would certainly need to comply with the usual formalities of ordination recognized by that church. I imagine something of the sort would be required by the Presbyterian Church also.

I see no reason why Episcopalians should be criticized for insisting that a man should be required to be ordained according to their long-established formalities in order to obtain recognition by a church into which the Episcopal Church is to be merged.

Takoma Park, Md. WALTER H. MCCLENON.

Dr. Jones Is Too Narrow-Minded

SIR: Dr. Jones goes right to the heart of the problem of Christian fellowship. Jesus himself is quoted as saying: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them." Dr. Jones is a credit to the Methodist faith. I presume he is orthodox in his beliefs. This should be borne in mind when considering what he has written. Possibly, or probably, he would limit his "right hand of fellowship" to those who subscribe to the formula of the World Council of Churches: "Jesus Christ as God and Savior." I venture to suggest that thousands of Protestant laymen, and many ministers too, do not believe that, although they may give the formula lip service.

Consider the Hindus and the Parsees. Much of the ministry of Dr. Jones has been in India and he has had a chance to observe first-hand the "fruits" of some of these so-called pagan religions. Would he give them the "right hand of fellowship"? If the principle, "By their fruits ye shall know them," is the criterion, how can it be limited? The principle is either right or wrong. But apparently the principle is accepted as valid only in applying it to those whose beliefs are orthodox in the opinion of the one who judges. Jesus may have had these very ones in mind when he concluded the analogy of the fruits with the warning: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven."

I suggest that the "right hand of fellowship" be extended to all those who claim to be working for the good of mankind and that it be left to God to separate the tares from the wheat.

Brookings, Ore. ERSKINE R. MILLER.

Mrs. Kasenkina

SIR: I could hardly express my indebtedness for the stimulus and help I have received from The Christian Century during the many years I have been a subscriber. But there is an old saying that a Scotchman always reserves the right to object. The admonition in your editorial on Mrs. Kasenkina is unquestionably needed, but in view of the fact that the treatment received by her husband and son, and of the fact that she took a desperate chance in order to save her own life, make her situation so tragic, is it quite fair to characterize the occurrence as "melodrama" and "of minor intrinsic importance"?

Ferndale, Calif. ROSCOE R. DOUGLASS.

["Melodrama" it certainly was. As to "minor intrinsic importance," the point is certainly debatable, but our sentence should be read with emphasis on "intrinsic."—THE EDITORS.]

We Are Pharisaical?

SIR: Your editorial, "Henry Wallace and Free Speech" (Sept. 15), indicates that your prayer has been, "Lord, I thank thee I am not as other men, as the howling mobs hurling eggs at Wallace and the inefficient police standing by." I condemn such actions as heartily as you do, and am endeavoring to do something about it. The vast majority of southern people where Wallace went were not in howling mobs and the police were not inefficient in every place as you imply. You are also helping to make more Bilbos by practically denying the validity of one's Christian faith if one objects to courses that will result in marriage of white and Negroes.

First Presbyterian Church, West Memphis, Ark. J. LEIGHTON SCOTT.

Honor to Congressman Gossett

SIR: I have noted with approval the editorial in The Christian Century for September 8 entitled "Rule by Minority," which discusses an amendment to the Constitution providing for the distribution of electoral votes in proportion to the popular vote.

There is one error in the editorial to which I feel constrained to call your attention. The advocacy of this amendment has been primarily carried on in the House of Representatives by Representative Ed Gossett of Texas, and the proposal is generally recognized in Washington as the Gossett bill.

The foregoing is not to indicate that Representative Kefauver is not an active proponent of the measure in helping towards its consideration; however, I did think that you would like to know that the credit for the sponsorship of this important legislation in the House of Representatives properly belongs to Ed Gossett, who has worked indefatigably for years to secure its passage.

2nd District Nebraska, Omaha, Neb. HOWARD BUFFETT, Member of Congress.

[We join in Congressman Buffett's praise for his colleague from Texas, but think that in this instance he has confused the Gossett bill to abolish the electoral college—would that it were done!—and the Lodge-Kefauver proposed constitutional amendment to change the method of counting votes in the electoral college.—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Plan Youth Work Of World Council

Department Committee Meets Following Amsterdam Assembly to Choose Officers, Define Task

BAARN, HOLLAND, Sept. 8.—Immediately after the adjournment of the first Assembly of the World Council of Churches in Amsterdam, the organization's youth department committee met in a hotel near this village. Of the 35 young people allotted for membership on the committee by the department's constitution, 25 who had been appointed by their respective churches were present. They represented 19 countries and 14 denominations.

Relation to Churches

The provisional constitution under which the department had been carrying on up to the time of the Assembly was amended by the Central Committee of the World Council, and then adopted. Changes effected were chiefly such as made more direct the relationship of the department with the churches which are members of the World Council. The charter now states: "The youth department shall sustain close working relationships with the member churches of the World Council and through them with their youth departments. It will also work with national ecumenical youth agencies. Since the World Council is a world council of churches, the youth movements of the churches are organically related to the council through their respective churches."

An administrative committee for the youth department was nominated here, and the names sent to the Central Committee of the World Council, which was meeting at the same time. D. T. Niles of Ceylon was named chairman; Madeleine Barot of France, vice-chairman. Also nominated were Nik Nissiotis of Greece, Philip Potter of the British West Indies and Roger Frederikson of the U. S. The Central Committee elected them all, and added another vice-chairman, Alexander Schmeman of the Russian Orthodox Church in Paris.

The Department's Task

The primary task of the youth department is described by its constitution as being "to help the churches and through them their youth organizations in giving to their youth a sense of participation in and responsibility to the church."

The department fulfills this function in the following ways:

1. By providing an avenue for cooperative study of the needs of youth throughout the world, and for planning programs to meet their needs and advance the Christian faith among them.

2. By providing a medium for fellowship and exchange of experience among the leaders of the world's church youth organizations and movements.

3. By organizing international and ecumenical meetings for church youth.

4. By publishing studies and ecumenical programs for the use of church youth. A first undertaking of the department should be a survey of all the existing national and international church or church-related youth organizations and movements.

5. By assisting member churches anywhere in the world, upon invitation, to develop national ecumenical youth cooperation where effective channels of such cooperation do not already exist.

6. By interpreting the convictions and concerns of church youth to the World Council of Churches and its constituent bodies, and by arranging opportunities for young church leaders to follow closely the work of important ecumenical committees and conferences, thus carrying forward traditions established by the conferences on Faith and Order and Life and Work.

7. By interpreting the life and work of the World Council of Churches and the ecumenical movement to the youth of the churches. This could be facilitated by visits, conferences and publications.

8. By stimulating and coordinating financial and other types of assistance by church youth groups for the church youth agencies and movements in countries which need outside help.

9. By collaborating with independent international Christian youth agencies and movements which are concerned with youth in ecumenical activities that are of common concern.

For Christian Education

The Central Committee approved a recommendation of the provisional committee that a close working relationship be established between the World Council of Christian Education and the youth department of the World Council of Churches. Beginnings were made in this meeting toward relating the department's proposed undertakings to those of the World Council of Christian Education.

The discussion through the four days covered a considerable number of projects: international work camps, relations with the study department of the World Council of Churches, reconstruction projects, plans for service in the development of national ecumenical youth work, publications, leadership training, relations to the World Christian Youth Commission, area plans in different parts of the world, staff travel, the next World Conference of Christian Youth and so on.

Staff members of the department will be Jean M. Fraser, William Keys, Jan Mirejovsky and George Booth. Mr. Booth has been loaned by the Congregational Christian Churches for service to work camps in Europe.

EVERETT M. STOWE.

Lutheran Students Give Generously to Missions

At the recent meeting of the national council of the Lutheran Student Association of America in Interlochen, Mich., it was revealed that Lutheran students in U.S. colleges and universities last year contributed $21,000 to youth and mission projects abroad. The meeting preceded the association's annual retreat, which this year was attended by 1,100 students from the U.S. and nine foreign countries.

Mark Cathedral's 700th Anniversary

Thousands of Catholics at Observances in Cologne—'Religion and Life Center' Idea Spreads

BREMEN, GERMANY, Sept. 18.—Bomb-flattened Cologne resembled a medieval pilgrim city last month as several hundred thousand persons thronged it to witness the colorful 700th anniversary and reopening celebrations of the famous cathedral, greatest Gothic monument in Germany, which has been repaired after wartime damage. High-ranking Catholic prelates from 14 nations, including seven cardinals and 35 bishops, participated in the week-long festivities. Preaching in the opening mass, Cardinal Frings, archbishop of Cologne, urged the world to build for peace. Cardinal Griffin, archbishop of Westminster, England, declared in an address to 100,000 persons assembled in the municipal stadium that, after Rome, Cologne is the world's greatest repository of relics of the saints. "Our demonstration here is not directed against non-Catholic Christians," he said. "To them we extend tolerance, respect and Christian love; we hope that they will some day return to the mother church. Our task is to execute the pope's recent encyclicals on culture, political and community life despite the strong opposition of the devilish powers of half the world." A number of other spokesmen attacked communism. Cardinal Mindszenthy, primate of Hungary, was prevented by his country's government from attending the ceremonies.

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Pope Calls Demonstration One of Catholic Faith

During mass on the third day of the celebrations, Cardinal Frings read a message from the pope saying that his holiness was deeply touched by the "colossal demonstration of Catholic faith" given during the anniversary services. Cardinal Micarea, papal legate to the observance, hailed it as evidence of the "Christian solidarity of Germany and Europe," saying that he accepted the expressions of love by thousands of German Catholics as a sign of their deep devotion to Pius XII. After the festivities at Cologne, the 72nd German Catholic Congress convened behind closed doors in Mainz. Attended by many prelates, the congress met for the first time in 16 years. There the Catholic strategy for a divided Germany was forged.

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'Religion and Life' Centers Rejuvenate Church Life

Many Protestant and Catholic leaders see in the "evangelical academy" movement in Germany a new spiritual awakening. These academies, or "religion and life centers," which have sprung up since the war, seek to re-establish the contact of the church with the secular order by means of frank and thorough discussion of contemporary social and philosophical problems in the light of the Christian faith. Starting

in 1945 with the establishment by Bishop Theophil Wurm and other leaders of the Confessing Church of the center at Bad Boll in Wuerttemberg-Baden (U.S. zone), the movement has spread to all four zones of Germany until there are now 12 centers patterned after the initial experiment.

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Professional Groups Hold Retreats

In all the centers, church leaders meet face to face with representatives of vocational and professional groups to discuss the implications of the Christian Weltanschauung for a particular area of society. For instance, in a coming seven-day retreat in an old manorhouse, 15 journalists will meet with 15 churchmen to ponder the place of religion in the secular press. Retreats have been held for special groups—nurses, women social workers, physicians, laborers, farmers, merchants, government employees and lawyers. The increasing interest in the findings of these informal conferences has resulted in the publication of a popular periodical, *Die Furche* ("The Furrow"), which serves as a study guide for local congregations. The newly organized Association of Evangelical Academies also publishes a professional journal.

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French Policy Under Fire

The inclusion of the French zone of Germany in ERP and the increasing participation by the French in a united program for western Germany have brought to the surface severe criticisms of French policy which have been smoldering for some time. Early last month Anglo-American authorities refused point blank to help increase German rations in the French zone unless the French agreed to stop feeding their troops from German supplies. The French admitted that they took thousands of tons of meat, cheese and butter from the German economy to help feed the 100,000 or so Frenchmen in their occupation area. For the first time Germans themselves felt free to voice their thorough disapproval of the French food policy and of other directives which they felt were vindictive as well as economically unsound. The recent announcement of the scheduled dismantling of industrial plants in the French zone, including a large proportion of the optical works, drew sharp and widespread criticism from Germans throughout the three western zones. Several minister-presidents in the French zone resigned in protest. In the face of increasing Anglo-American and German criticism the French have backed down somewhat on both these issues, but a long struggle lies ahead.

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German, Foreign Students Study Together

For the first time since the end of the war, German university students this summer have had an opportunity to make contacts with foreign students. Young people from 10 countries, including 70 Americans, participated in a special summer course at Heidelberg University designed to "promote international understanding." German and foreign students together attended lectures by American and German professors. A similar course at Munich University enrolled young people from 8 countries. In addition to these opportunities for fellowship among students in the American zone, a student exchange plan has been carried

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The Author

ANDREW W. BLACKWOOD has been professor of homiletics at Princeton Theological Seminary since 1930. A native of Kansas, Dr. Blackwood was educated at Franklin College, Ohio, and later at Harvard and Princeton. He has held pastorates in Pittsburgh, Columbia, South Carolina, and Columbus, Ohio.

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on by the British for over a year, and work camps or hostel projects also brought a number of foreign students to Germany.

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Students Cramped by Currency Reform

German students are now faced with grave difficulties because of the currency reform. Many have been forced to give up their studies. At Heidelberg University alone, more than 1,000 students have applied for part-time employment with American occupation families as baby sitters, window washers, cooks, gardeners or maids. A group of 150 from Hamburg University has gone to England for eight weeks to help in the harvest. This idea of the "working student" is new in Germany, and the innovation may make it possible for a greater number of youth from the laboring classes to benefit from university training. "Christophorus," a newly formed organization for giving financial aid to Protestant theological students, has just obtained the official support of the Evangelical Church in Germany.

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Newspaper Publication Increasing

Because newsprint restrictions have been lifted, many secular and some religious periodicals are being issued more frequently or are putting out larger papers. On Aug. 28 the first postwar Catholic newspaper began publication with an initial circulation of 100,000. The paper is published under American Military Government license by Johann Naumann, president of the German editors' and publishers' association. This month 15 editors from western Germany are to go to the United States under the sponsorship of the Rockefeller Foundation to study the "function of the free press in a democratic society."

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And So Forth

Nearly 1,000 displaced persons living in a camp in Anspach, in the U.S. zone, have donated a full day's ration each to assist the population of Berlin "in their struggle for the ideas of Western democracy." The daily D. P. ration is 2,500 calories, whereas the Germans receive 1,800.

The monthly flow of refugees from the Soviet zone is expected to reach 12,000 this winter.

French authorities have announced that the repatriation of 40,000 German prisoners of war from France monthly continues uninterrupted. All men are to be home by the end of this year, although 118,000 have volunteered to remain in France as "free workers."

Allocations totaling several million dollars from the United Nations' children's fund will be used to aid undernourished children in Germany.

To enable Germany to participate in its international cultural and educational activities, UNESCO has opened at Stuttgart, in the U.S. zone, its first branch office in Germany. Offices will soon be opened in the British and French zones, and in the Russian zone if possible.

The first transport of 3,200 German refugees from Denmark has arrived in the British zone. At the rate of 2,000 weekly, 25,000 of these refugees are to be admitted into Bizonia. The Danish government will supply them with food for 90 days.

ERNEST LEFEVER.

Begin 'Apartheid' In South Africa

With Initiation of Racial Segregation on State-Owned Railway, Nationalist Party Launches Plans

STRAND, C. P., SOUTH AFRICA, Sept. 5.—Since the return of the Nationalist party to power, the people of South Africa have adopted a policy of "wait and see" regarding the declared intentions of party leaders. By outlining legislation to be introduced, the government has shown that it proposes to go ahead immediately with its policy of *apartheid* (segregation of the races). A beginning has been made in separating Europeans from non-Europeans on the state-owned Cape Town railroads, thus introducing segregation into the union's stronghold of liberalism. Legislation will be initiated to abolish the seats of the three Europeans who represent African interests in Parliament, and to place the colored (Eurafrican) people, who have hitherto enjoyed common franchise with the Europeans, on a separate roll and give them representation in Parliament similar to that offered the Africans. This involves the repeal of certain "entrenched clauses" of the Act of Union (South Africa's constitution). General Smuts has warned the government that it will be "more than a mistake" to attempt such a move. A battle royal is being joined.

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Colored People Call for Week of Prayer

The colored people of the union have risen to protest these proposals. The chairman of the Colored Advisory Council created by the previous government, who is also president of the Colored People's National Union, has stated that if the government deprives his people of their entrenched rights they will have no recourse but to appeal to the United Nations. Fearing rash action, the leaders of the colored people have called a countrywide week of prayer to coincide with the introduction of segregation on the Cape Town trains. Says the president of the C.P.N.U.: "We are now pinning our faith on God. . . . The fear that people may lose their reason and act in a manner which would have harmful repercussions is uppermost in the minds of colored leaders. We feel it necessary to call on our people to humble themselves and seek guidance from the Almighty in this hour of darkness."

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Roman Catholic Bishop Condemns Policy

A message on *apartheid* from Roman Catholic Bishop Hennemann is being read in all Catholic churches in Cape Town. It deplores the fact that after abatement during the war years, segregation has again appeared. The recent restrictions, it predicts, are only the beginning of other attacks on the personal liberties and dignity of non-Europeans. No punches are pulled in the statement; *apartheid* is called "noxious, un-Christian and destructive." To make matters worse, declares Bishop Hennemann, "all this is being done in the name of Christian civilization. The truth is, there is no such thing as white civilization, and there never was. If it is 'white' exclusively, it is not 'Christian,' and if it is 'Christian' it is not 'white.'"

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Protest in Name of Christianity

A minister of the Dutch Reformed Church (colored) has announced that the council of his church has decided to appeal directly to Prime Minister Malan to reconsider the policy of *apartheid* and to amend it on the basis of Christianity and civilization. The council's resolution embodying the appeal, in the name of the church's 2,000 members declares further: "As Christians we are convinced that the hatred, friction and bitterness which are being caused will end in a calamity in which the church will be the worst sufferer."

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To Promote Soil Conservation

A great drive is being launched by the Veld trust of South Africa to interest the people of the union in soil conservation. P. J. du Toit, one of our most eminent scientists, recently delivered an impressive radio appeal on the subject. He declared that the preservation and correct use of the land is the only way this country can avoid ultimate starvation. "Let us be quite clear about what is at stake: our supplies of food and water," he said. "This may strike you as a wild exaggeration; actually it is nothing of the kind." The Johannesburg *Star*, commenting on the appeal, says that Dr. du Toit correctly described soil conservation as "the supreme question of our times, not in South Africa alone but for the world." The government has undertaken to deal seriously with the matter of water conservation.

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And So Forth

It is anticipated that at the conferences and assemblies of the various churches, to be held during September and October, serious attention will be given to the government's racial policy, and that the views expressed will become the basis of action by the Christian Council of South Africa.

An Anglican elective assembly will be held to choose a new archbishop to succeed the late Dr. Darbyshire, who was also president of the Christian Council. The bishops who attended the Lambeth conference in London are returning with reports of the proceedings.

The Christian Council and the Transvaal Missionary Association recently sponsored at Johannesburg a conference of non-Europeans, who were invited to speak their minds on the matter of race relationships and the union's racial policy. Chief speaker was Dr. Xuma, president of the African People's Congress, who declared that if the church fails the non-Europeans in this crisis, it will lose the day with the African people.

STANLEY G. PITTS.

Central Committee To Aid C.O.'s

A Central Committee for Conscientious Objectors has set up headquarters at 2006 Walnut St., Philadelphia. It will assist men who may violate the law by refusing to register for the draft. Ray Newton is committee chairman.

Christian Youth Study Obligations

In Annual Conference at Grand Rapids, 3,000 Delegates Consider Their Responsibility to Church

GRAND RAPIDS, MICH., Sept. 7.—That Protestant youth groups at local levels are determined to stress anew their obligations to church work in their communities as a means toward effective world unity was emphasized as leaders summed up results of the third annual meeting of the Christian Youth Conference of North America, which has been attended here the past week by 3,000 delegates from the U. S., Canada, Mexico and a score of other countries.

Consider Obligations

The sessions brought out the fact that young people are developing a growing awareness of the church as a unique institution, not just another social agency. There was accent on the need for training in church work, on the obligation of youth to the local church and on the need for world fellowship. Discussions revealed widespread belief that the church must take an active part in the social, economic and political life of community, nation and world. Bible study groups held more interest for the delegates than any other single phase of the program.

The young delegates minimized denominational differences, declaring that they "find it hard to see a genuine basis for staying apart."

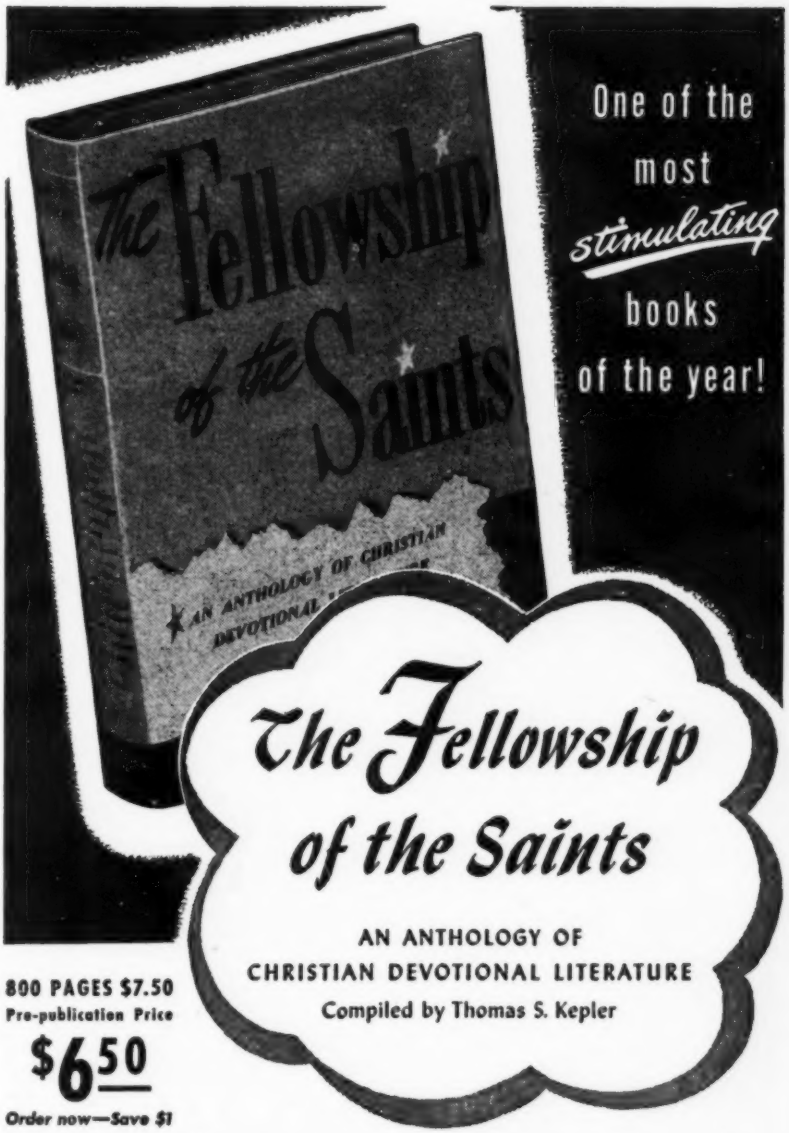
Score Liquor Evil

At a forum discussion on liquor and gambling, delegates drew up forthright statements urging that local groups write congressmen of their objections to liquor sales near army and navy posts, recommending total abstinence for all Christians, condemning the publication of liquor advertisements and calling on local groups to refrain from patronizing stores and other business places where liquor is sold.

Gov. Luther Youngdahl of Minnesota in an address on the world's troubles and the layman's shortcomings declared that we have failed to put Christianity into practice. "Too many laymen are hoping to gain heaven without losing hold on earth," he said. He challenged the young people to draw on the spiritual resources of the church, adding: "As truly as God calls men to be ministers, he also calls them to laymanship."

Walter G. Muelder, professor of social ethics at Boston University, blamed the "malady of individualism" for the world's confusion. "Man's disloyalty to God's design can be alleviated only by complete personal and social rededication to Christian service," he said. "Christianity must wean people from nationalism, religious division, scientific technology linked to economic individualism and imperialistic exploitation."

In a discussion on "Is the Church Failing Our Youth?" Gil Dodds, famous miler, and Helen F. Storen, professor of educa-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tion at Queens College, New York, charged that the church is remiss because too many of its traditional theories are not "working" theories and because it fails to give youth a clear call to Christian service. Luther Wesley Smith, chairman of the International Council of Religious Education's board of trustees, and Edward Hawley, Michigan youth leader and theological student, maintained that the church's record in youth work is an enviable one. "How can one know the extent to which the church is ministering in vital and redemptive ways to the youth of America and through them to the world, and still maintain that she is failing our youth?" asked Hawley.

Members of the Young Progressives of America picketed the conference sessions. Delegates engaged them in conversation, seeking to refute their charges that the church is a "flop" and has "nothing to offer" young people. Relations between the groups were friendly, however, and crowds grew enthusiastic when a Negro delegate, in a debate with a Progressive picket, defended the church's record in racial affairs and outlined a "Christian program for peace." (Religious News Service.)

Czech Catholics Protest 'Anti-Church Drive'

The Czechoslovakian Roman Catholic hierarchy has issued a pastoral letter declaring that the new government is waging "a great secret anti-church fight," Religious News Service reports. The letter says that official Catholic expressions of opinion have been prevented, and the Catholic press suppressed in Bohemia and Moravia.

British Unions to Cut Down Strikes

Annual Congress Pledges Action Against Stoppages, 'Mischiefmongers'—Debate Amsterdam Results

LONDON, Sept. 10.—Next to the proceedings of Parliament, the sessions of the Trade Union Congress at Margate are probably the most significant meetings being carried on in Britain at present. At the opening service, the Archbishop of Canterbury reminded the delegates that never before have the unions had so much power, political and economic, as today. "There are good people who are bringing God's truth to bear on man's problems, but there are not enough of them," the archbishop said. Florence Hancock, new president of the congress, revealed that in the first six months of this year more than 1,000 industrial disputes involved 300,000 workers, causing the loss of 1,500,000 working days. "Mischiefmongers" were blamed for most of the strikes, and the congress pledged itself to more aggressive action against them than in the past. The Trade Union Congress, a powerful bulwark in this country against communism, is thoroughly alive to the danger of Communist-inspired industrial conflict.

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Compare Notes on Amsterdam

British delegates to Amsterdam are comparing notes and exchanging judgments on the Assembly. For many, this was a first experience at an international meeting of such character. Most of them feel definitely that the isolationism of the churches is drawing to an end, if it has not already reached that point, and that the World Council will now be ready, with formal authority, to speed closer working relationships. Another conviction gained at Amsterdam is that more laymen and laywomen must be drawn into the ecumenical movement. There is no unanimity of attitude toward the Assembly's message. On rereading it after their return home, many delegates are inclined to see its weaknesses and are impatient with its air of aloofness. On the other hand, its humility and lack of pontifical piety commend it to others. It is realized that it will not be easy to convey the atmosphere of Amsterdam and the thought of the Assembly to home churches. At present there are no major plans afoot to do this in Britain, which is seen as a weakness in strategy.

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Bishop Disappointed With Lambeth

William Greer, the young bishop of Manchester, has publicly expressed his disappointment with the report which came out of the Lambeth conference. "The emphasis falls more on the law than on the prophets, but that is what one would expect from a company of men who perforce devote more time to administering the former than to encouraging the latter," he says. "One misses the generosity and vision which were so signally displayed in the report of 1920. Perhaps one of the younger bishops may be forgiven if he expresses his sense of

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keen disappointment at the caution evident throughout and at the inadequate treatment of social and political questions." The bishop believes the report will be a useful domestic document, but one not likely to make much impact on the outside world.

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Church of England Needs Men

"More men for the ministry" is still the cry of Church of England authorities. Another 1,000 candidates must be put into training immediately if the strength of the ministry is to be maintained. Every year 570 men are needed, and the shortages which accumulated during the war years must be filled. A special attempt is being made to appeal to boys in the upper classes of the schools to think of serving the church. Because of the careful selection which the examining boards have been making, it is clear that the church will eventually have a fine body of younger men in its ministry.

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Students Crowd Universities

The universities this fall are being crowded by a record number of students. Leeds University has 4,000 applicants for about 1,000 vacancies, Manchester expects 6,000 students, and Sheffield has on its rolls the greatest number in its history. These three universities in the great population centers of the industrial north play an important part in the cultural life of England. Oxford and Cambridge retain their prestige, but they are available to only a comparatively small number of students. After many years of useful work as a university college, Nottingham recently received its charter as a university, and Exeter is expected to follow suit before long. This widening of the areas of student life offers evangelistic opportunities to the churches, which work mainly through the Student Christian Movement and the Intervarsity Fellowship.

CECIL NORTHCOTT.

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150 Chaplains Serve In Germany

An official report states that 150 U.S. army chaplains from 15 denominations are currently serving the American armed forces in Germany.

Hungarian Lutheran Officials Resign in Protest

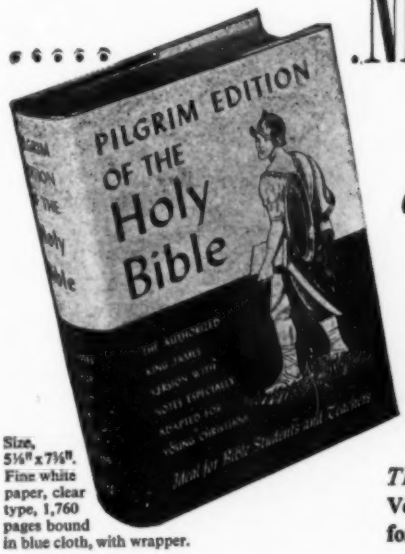
Baron Albert Radvanszky, lay president of the Hungarian Lutheran Synod, and two other high lay officials of the church have resigned, Religious News Service reports. Their action was apparently in protest against the recent demand by Ernest Mihalyfi, minister of information in Hungary's Communist-dominated government, that Lutheran Bishop Louis Ordass of Budapest resign and that the Lutheran Synod be revamped. In his speech calling for the resignation, Mihalyfi took occasion to praise the readiness of the Reformed Church to help the government carry out "healthy changes." He charged that Bishop Ordass resisted "the humanism which liberated the oppressed and instituted Christ-like equality in Hungary." Meanwhile, the Danubian assembly of the Hungarian Reformed Church has elected John Kardos, Budapest lawyer regarded as an anti-Communist, as its president. He received 378 votes; his government-favored opponent, an undersecretary in the ministry of defense, 242.

Named to Direct Work Of World Council

Americans among the 90 persons named at Amsterdam to serve on the Central Committee which will carry on the work of the World Council Assembly after its adjournment are as follows: James C. Baker, Ivan Lee Holt, J. Earl Moreland, Ralph W. Sockman (Methodist); John A. Mackay, William Barrow Pugh (Presbyterian, U. S. A.); Angus Dun, Charles P. Taft (Protestant Episcopal); Edwin T. Dahlberg, Mrs. Anna Swain (Northern Baptist); Douglas Horton (Congregational Christian); W. J. Walls (African Methodist Episcopal Zion); Petrus O. Persell (Evangelical Lutheran Augustana Synod); Louis W. Goebel (Evangelical and Reformed); John S. Stamm (Evangelical United Brethren); George W. Buckner (Disciples of Christ); Benjamin E. Mays (National Baptist Convention); Mrs. Lillian Harrington (Presbyterian, U. S.); A. I. Newlin (Society of Friends); Franklin Clark Fry (United Lutheran).

Israel Cancels Conviction Of Orthodox Soldiers

After Rabbi L. Fishman had threatened to resign as minister of religion in Israel's cabinet unless the three-month prison sentence given two Orthodox Jewish soldiers who refused to cook on the Sabbath were revoked, the cabinet announced suspension of the sentence, Religious News Service reports.



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Left Wing Parties Keep Prairie Lead

Social Crediters in Saskatchewan, C.C.F. in Alberta, Retain Majorities in Provincial Legislatures

REGINA, SASK., Sept. 16.—Left wing parties retain their lead in the prairie provinces of Alberta and Saskatchewan as the result of the recent elections. In Alberta the Social Credit party holds 47 out of the 57 seats in the legislature. The general view of the party's victory is that voters were expressing their approval of honest, straightforward government rather than enthusiastically endorsing the particular political theory which the party holds but does not appear able to put into practice. The Social Crediters believe that the credit created by society should be returned to the people by the government. Their opponents claim that their success so far has been due not to government measures but to the favorable economic conditions which prevail throughout the west, by which Alberta has profited more than any other province. Recent additional discoveries of large deposits of oil in the Leduc area, the rapid increase of population, the extension of irrigation and the vast resources of coal and lumber as well as of oil make Alberta a land full of possibilities for the new settler. The Social Credit party won elections in 1935, 1940 and 1944. The majority of its leaders claim to hold deep religious convictions of which they make no secret in their appeals to the people for political support.

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C.C.F. Wins in Saskatchewan

In Saskatchewan, the Canadian Commonwealth Federation (C.C.F.) again won its way to power, retaining 30 out of the 52 seats in the provincial legislature. Chief opposition is the Liberal party under the leadership of Walter Tucker. Premier T. C. Douglas (C.C.F.), a former Baptist minister, is not slow to express his deep religious faith and his political belief in socialism and collectivization as an economic policy. The C.C.F. has ruled the province since 1944. It has showed signs of weakening in the rural areas, where prosperity seems to be turning farmers to the right, but has displayed greater strength in the urban and industrial regions.

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Study Temperance Education Methods

The A.S.M. School for Narcotic Studies, first of its kind in western Canada, was in session recently in Saskatoon, Sask. Its purpose was to provide training for ministers, teachers and other community leaders in the techniques of temperance education, and to impart knowledge of facts concerning the influence of alcohol on the human organism. The school was modeled somewhat after the Yale School of Alcohol Studies. E. C. Baldwin, a school principal from Calgary, Alt., served as dean. Among the leaders were R. E. Mendenhall of Brownwood, Tex., chairman of the Friends' Board on Public Relations, who gave the theme lectures; Fred D. L. Squires of the American Business Men's Research Foundation, Chicago; D. B. Johnson of Winnipeg and Gale Stewart of Regina.

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Churches Send Relief Materials Abroad

The depot which the Canadian Council of Churches opened in Regina last spring to receive used clothing for shipment to distressed areas abroad has already dispatched 20,000 pounds of material to the British zone of Germany, 15,750 to Japan, 12,000 to Scotland and 16,000 to England. Leader of the project here is Thomas Bray. A similar depot in Winnipeg has shipped 6,000 pounds of clothing and 1,500 of shoes to Germany, as well as 6,000 pounds of clothing to Britain. The material sent to Germany will be distributed in the British zone by Hilfswerk, Protestant relief organization.

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Hold Annual School Of Religion

The annual Saskatchewan school of religion was held recently at St. Andrew's College, Saskatoon, where the principal, A. B. B. Moore, is giving outstanding leadership to the religious life of the province. Attendance of ministers at the school this year was one of the largest on record. Lynn Harold Hough, who returned not long ago after a season of preaching in Glasgow, Scotland, was the theme lecturer. Other lecturers were Dr. Moore, Robert F. Schnell and John B. Corsten. A similar school conducted recently at St. Stephen's College, Edmonton, had as lecturers E. J. Thompson, principal of the college and president of the Alberta conference of the United Church of Canada; George B. Caird and this correspondent.

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And So Forth

Hugh A. McLeod of First United Church, Victoria, B. C., has been called to succeed Ernest M. Howse at Westminster Church, Winnipeg. Dr. Howse has succeeded George C. Pidgeon, who recently retired as pastor of Bloor Street United Church, Toronto.

Archbishop Ralph Sherman and Gerald Burch of Winnipeg attended the Lambeth conference in London.

E. Lyle Harvey has returned to the pastorate of Home Street Church of Christ, Winnipeg, after postgraduate studies in the U.S.

Old Kildonan Presbyterian Church will celebrate its 97th anniversary this month. It was founded by Dr. John Black of Red River days fame.

Catholic Action is holding a week-long seminar at St. Mary's Academy in Winnipeg under the sponsorship of Gerald Murray, coadjutor bishop of the province. One of the first seminars of its kind to be held in the west, it will offer an opportunity for the discussion of the relation of religion to the needs of the community, the creative use of leisure for socially useful ends, and problems of individual and communal living.

W. G. BERRY.

U. S. Catholics to Build Seminary in Rome

Roman Catholics in the United States are preparing to build a new seminary in Rome for the training of North American priests. The cost is expected to be around $3,000,000.

Looks at 'Blessings' Of 40-Hour Week

Australia Finds Them Definitely Mixed—Country's Birth Rate Is Falling—More Aborigines Can Vote

MELBOURNE, AUSTRALIA, Sept. 7.—Now that they have enjoyed several months of the 40-hour week in factories and offices, both workers and managers are trying to assess the general effects, which may be summarized thus: lower production rates, increased cost of manufacture leading to rise of prices, with efficiency per man-hour practically as it was under the 44-hour scheme. In the comparatively few industries which have good incentive plans, production has remained about the same as before and output per worker has risen. There have been some unexpected by-products from this latest installment of paradise. The Saturday morning shopping rush is 50 per cent more intense than during any other three-hour period in the week. To cope with this stampede, stores have had to hire special part-time sales staffs. They recruit these assistants—much to the disgust of orthodox trade union leaders—from the ranks of the "idle" factory and office personnel, who relax after the grind of the 40-hour week by working for a few extra hours under the eye of a different boss. Many of these Saturday workers regard Monday on their regular jobs as a day for recovery, with the result that that day's production lags. It is plain that in Australia the 40-hour week is an excellent thing—for some people.

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Australia's Birth Rate Falls

This country's birth rate appears to have passed its postwar peak and to be in a sharp decline. For the first quarter of 1948, the rate was a little under 23 per 1,000 of population, compared with nearly 26 a year ago. Some preliminary figures have become available from the analyses of the 1947 census, the first to be held since 1933. These reveal a steady decrease in the proportion of young people, fewer children under 16 years of age, a higher percentage of married people, and an increase in the number of divorced persons to nearly double the figure of 1933.

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Permit More Aborigines To Vote

The federal cabinet has decided to permit our aborigines to vote at federal elections if they are entitled to vote under their own state laws or are members or former members of the armed forces. Half-castes already have full voting rights. In practice this recent concession will mean only that about 5,000 of the 47,000 full-blooded aborigines will actually exercise the right of voting. It is thought that many natives will not trouble to enroll, and of those who do many will not vote. The fully tribalized natives, because of their nomadic habits, will not be able to qualify as having a fixed place of residence. These roving brethren of ours probably value their freedom of movement so highly that they will not be tempted to trade it in for the sake of getting themselves tethered up to a polling booth, a taxation department or any other of the painful privileges which go with that wonderful thing, democracy.

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Tasmania's Election Ends in Stalemate

A mere mainlander hardly knows what reason to give for the stalemate which has resulted from last month's elections in Tasmania. Many months ago there were charges of corruption against Mr. Cosgrove, the Labor premier. These, though not sustained by an inquiry, left the island's politics in a rather muddied and unsettled condition. Then came anti-labor maneuvering and financial pressure by the upper house, which led to the August elections. All the sound and fury of propaganda produced a virtual repetition of the status quo, with the Cosgrove Labor government still shakily in power, exposed to hourly threats from a numerically equal or even superior group of independents plus "liberals." What caused this deadlock? Was it the proportional representation system of voting to which Tasmanians are addicted, the astute campaigning by the Labor parliamentarians, or the political mistiming of the non-Labor forces, who before the voting prophesied a most handsome victory for themselves?

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Reinstate Government Shipping Line

Twenty years ago Australia had to get rid of the expensive luxury of a government-owned shipping line, which had taken from the pockets of the taxpayers something like $25,000,000. Now the Chifley cabinet has announced its intention of starting a new marine venture. It is to be laid down that only Australian-built ships may engage in our coastal trade. The argument is that this will foster our own shipbuilding industry, but, seeing that the trend of things is for government orders to take most of the output of Australian yards, the new commonwealth line will be virtually in the position of having a monopoly.

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Catholics Speak Out On Nationalization

Last Sunday was Catholic Social Justice Sunday throughout Australia. In connection with this, the Roman Church issued a pamphlet on socialization. It lumps socialism with communism, saying that both these systems have a Marxist basis and are repugnant to Christian social principles. But the writers are not so downright about "socialization." Under some conditions, it is "not offensive to Christian principles" that there shall be state ownership of public utilities such as railways and electric supplies, and state ownership or control of "basic industries and monopolies which cannot safely be left in private hands."

ALLAN T. MCNAUGHTON.

Montanans Seek to Resist Hutterite 'Invasion'

At a recent meeting in Great Falls, Mont., Religious News Service reports, plans were made to organize a statewide committee to consider means of driving Hutterite communities from the areas in Montana in which they have settled during the past few years. The settlers, members of the oldest religious communistic society

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in the world, emigrated from Canada because of protest over their way of life. Governor Ford of Montana advised the Great Falls group to obtain complete information about the colonies before taking action and promised to recommend to the state board of examiners the need for a special investigation of the sect.

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New Windsor's Record

Relief Center Processes Contributions for Overseas from 21 Groups

NEW WINDSOR, MD., Sept. 15.—For over three years this little town has been the overseas relief capital of America. The Church World Service center here is the largest processing depot for overseas relief goods in the nation. Originally launched by the Church of the Brethren in March 1944, the center now handles contributions from 21 church groups. Clothing, food, soap, books, medicine, tools and other contributions pour in by truck, trailer and train. All are carefully sorted, wrapped and prepared for shipment overseas, where they are distributed by church agencies solely on the basis of greatest need, regardless of race and political or religious affiliation.

16,000,000 Pounds

The peak of activity was reached in July 1947, when 566,600 pounds of materials were handled. The biggest day at the center was July 15, 1947, when 29,467 pounds went out. Since the center was opened 16,000,000 pounds of materials have been handled. These have gone to 43 nations. A careful check on each shipment has revealed that less than one-half of one per cent has gone astray. The average number of people at the center has been 80 to 90. The largest number to work at one time was 150. About one in five has volunteered his services. The center is located on a former college campus. Dormitories are used as housing units and the gymnasium and other buildings are used for storage and processing.

The Heifer Project

In close connection with the relief center, a heifer farm is maintained. Here the Heifer Project committee, also an interfaith organization, gathers together heifers for shipment to needy families overseas. Likewise a Brethren-initiated project, the committee has shipped 6,796 heifers overseas. In addition, bulls and stallions have been provided for artificial insemination centers abroad. Bulls and goats have been shipped to Japan.

Current Needs

Relief materials most urgently needed at present, in order of priority, are reported by Benjamin G. Bushong, director of material aid, as clothing, food and soap. Most needed is clothing for men and boys—heavy clothing which can be worn for outside work. Next in order of need is clothing for women and girls, then blankets, sheets, shoes, yard goods, plain and colored feed sacks and sewing kits.

Foodstuffs needed include canned meat, fats, dried fruit, powdered and canned milk, flour, rice and sugar.

Heifers are especially needed for a new project for displaced persons in Venezuela.

The Church Roll

Julius Bodensieck has returned from two years as liaison officer between the American Military Government and the Evangelical Church in Germany. He will serve as a professor at Wartburg Seminary, Dubuque, Iowa, of which he was formerly president.

Charles T. Leber, administrative secretary of the Presbyterian, U.S.A., Board of Foreign Missions, is a member of the "new life deputation" which will visit India, Pakistan and the countries of the Near East.

Harold A. Cockburn, pastor of St. Michael's Church, Dumfries, Scotland, preached during August at Fifth Ave. Presbyterian Church, New York. Dr. Cockburn, a brother of J. Hutchison Cockburn, former moderator of the Church of Scotland and now director of the World Coun-

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Bad Sister (British film dist. by Univ.) *Drama.* Wealthy social worker relates her unhappy marital experiences to draw out parallel revelations from delinquent girl placed in her care. Flashbacks give us the two sets of woes, with much dwelling on the abused-female theme. *Two soap operas for the price of one.* M

Canon City (Eagle Lion) Warden Roy Best, Scott Brady, Jeff Corey. *Melodrama.* The escape in a blinding snowstorm last Dec. 30 of twelve convicts from the Colorado state prison, and their subsequent recapture. Produced in documentary fashion in prison and town where break occurred, film is a *realistic, convincing* picture not only of a dramatic, suspenseful event, but also of modern prison methods, the varying types in a typical collection of inmates. Concessions to the sensational at a minimum. M, Y

A Foreign Affair (Par.) Jean Arthur, Marlene Dietrich, John Lund, Millard Mitchell. *Comedy* which arises when a congresswoman on a committee investigating occupation procedures in Berlin launches out on her own to learn identity of U.S. officer protecting night club singer once the girl friend of high placed nazis. Admitted that film has some sequences of rare good comedy, often with keen satirical slant; that the real life settings are impressive; even that certain aspects of G.I. participation in black markets, romantic intrigues, need the spotlight—fact that film cynically condones such activity is regrettable, while use of moral and physical degeneracy as material for comedy strikes an *unpleasantly jarring* note. M

Luxury Liner (MGM) George Brent, Xavier Cugat and orchestra, Frances Gifford, Lauritz Melchior, Jane Powell. *Comedy.* Spoiled schoolgirl daughter of liner captain, refused permission to go on cruise, stows away, is bailed out by wealthy passenger, devotes herself to straightening out romances, persuading singers and band aboard to let her perform. If you can get past your annoyance at the brash, spoiled child, you will find this good *relaxing* entertainment, fabulously set, with pleasant musical interludes. M, Y, C

BEST CURRENT FILMS

For Family: Deep Waters, Fighting Father Dunne, Give My Regards to Broadway, Green Grass of Wyoming, I Remember Mama, Melody Time, Mr. Blandings Builds His Dream House, The Overlanders, The Search, Thunder in the Valley.

For Mature Audience: All My Sons, Another Part of the Forest, Four Faces West, Frieda, The Fugitive, Gentlemen's Agreement, Great Expectations, I Know Where I'm Going, The Senator Was Indiscreet, Shoeshine, So Well Remembered, Song of Love, State of the Union, The Treasure of the Sierra Madre, The Walls of Jericho. 9-29-48

cil's commission on church reconstruction and rehabilitation, was also to deliver a series of sermons at the Northfield Conference of Christian Workers, East Northfield, Mass., and at the summer Bible conference in Montreat, N. C.

Theodore Wong of Willmar, Minn., and Mr. and Mrs. Peter H. Elstad of the Luther Theological Seminary, St. Paul, have been appointed by the U.S. committee for the Lutheran World Federation to serve for a two-year period in the federation's emigration program for displaced persons in the western zones of Germany.

Prof. E. Theodore Bachmann of Chicago Lutheran Theological Seminary, Maywood, Ill., has been appointed chief of evangelical affairs under the religious affairs branch of the American Military Government in Germany. He will be associated with Arild Olsen, a Danish Lutheran.

J. Manning Potts, for the past four years associate director of the Methodist "Crusade for Christ," has been elected editor of the *Upper Room*, guide to personal and family devotions published in Nashville. He succeeds Roy H. Short, who was elected to the episcopacy this summer by the Methodist Southeastern jurisdiction.

Arthur S. Olson, superintendent of the Lutheran Free Church's mission in Hunan province, China, has been named acting commissioner of the China branch of the Lutheran World Federation. He succeeds the late Daniel Nelson, who died in an airplane crash July 16.

Leo K. Bishop, regional director of the St. Louis area, National Conference of Christians and Jews, on Sept. 1 succeeded James M. Yard as director of the conference's midwest office in Chicago. Dr. Yard, who opened the Chicago office in 1935, will serve as director emeritus.

Everett J. Jensen, assistant director of Lutheran World Action for the past three years, has resigned to serve the United Lutheran Church as a missionary in Hawaii.

Alfred Haapanen of Hancock, Mich., president of the Finnish Suomi Synod, will attend the ceremonies to be held in Finland the first week in October celebrating the 400th anniversary of the translation of the New Testament into the Finnish language.

Sidney M. Berry of London, secretary of the International Congregational Council, will spend October and November in this country conferring with Congregational ministers and laymen and promoting the work of the council, which seeks to bring Congregationalists of the world into closer fellowship.

Recent deaths in the field of religion: Louis Childs Sanford, retired bishop of the San Joaquin missionary district of the Protestant Episcopal Church, on Aug. 11 . . . Maud Ballington Booth, national president of the Volunteers of America, which she founded in 1906 with her husband, Ballington Booth, son of the founder of the Salvation Army, on Aug. 26, at the age of 82. . . . Henry Haverstick Ranck, leader in the work of the Reformed Church of the United States, on Aug. 19, at the age of 80. . . . Thomas C. Darst, retired bishop of the Protestant Episcopal diocese of East Carolina, on Sept. 1. . . . John Long Jackson, Protestant Episcopal bishop of the diocese of Louisiana, on Sept. 2, at the age of 64. . . . Walter Tracy Scudder, who as a Dutch Reformed missionary in India for 35 years represented the third generation of his family to serve in that country, on Sept. 5, at the age of 79.

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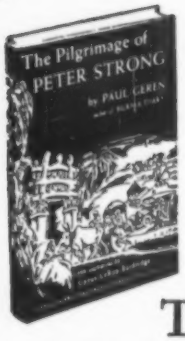

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